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THE PEACE OF GOD.

BY HON. J. E. DAWLEY.

"My peace I give unto you."—JOHN 14:27.

The sky is cold and drear,
The earth is barren and dry,
But the sun again
Shall come, and the rain,
And blossoms beneath the sky.

My heart is sore and sad,
Dark shadows upon it stay,
But my joy again
Shall come, and the pain
Melt into sweet peace away!

Cold is God's Acre to-day,
Nothing but snow and death,
But in the spring
Shall the glad birds sing
Over the blossoming earth!

And glad the uplifted heart
Shall join in the sweet refrain,
As Christ, from above,
With His Bethany love,
Brings peace to the soul again.

CONCERNING LIBERALITY.

BY PROF. B. P. BOWNE.

I have recently read a liberal sermon in which the liberality of the liberals was fully praised and contrasted with the illiberality of the illiberals to the no small discredit of the latter. The words were sonorous and the sentiments engaging; but when at the close I sought to define in what the lauded virtue of liberality consisted, I found myself beginning to grope. That some virtue was to be sought and some vice to be shunned was plain; but what they were, was somewhat obscure.

Indeed, one is at a loss to know what liberality may mean when applied to any system of truth. We can understand what would be meant by a true chemistry or a false chemistry; but what would a liberal chemistry be? A liberal mathematics, also, would be unintelligible unless we mean thereby the mathematics of a-dimensional space; and indeed it would be unintelligible even then. A liberal system of therapeutics, too, would defy comprehension unless the reference is to the size of the doses. The opposite notion of illiberality is equally unintelligible when applied to a system of truth. What would illiberality be in astronomy or physiology? What would be the illiberal doctrine of solar heat, or of nervous energy? An illiberal doctor we can understand; but who can find out an illiberal drug? In short, in the realm of truth there are only the distinctions of true and false; liberal and illiberal are empty of the slightest meaning. And in so far as theology claims to be a system of truth, there are no two words in the language more irrelevant and inapplicable than liberal and illiberal.

The same seems to be the case with regard to any system of law and fact. So far as such a system has a bearing upon us, the important thing is not that we take a liberal view of it, but that we take a true view. And here, again, it is impossible to tell what a liberal view might mean. What would be a liberal view of physiological or sanitary laws, of the sources of national prosperity or the causes of disease? If liberal means more than true, it must mean a loose view. But in that case liberality would not seem to be a virtue or even prudential wisdom. We might parallel it by the case of a man who should consult his physician. The latter makes an examination, inquires into the patient's way of living, and tells him that he is breaking all the laws of health, and must make a radical change in his habits if he hopes for cure. The patient decides that this is illiberal, and determines to find a more liberal physician. Of course he finds one; and together they descend upon the illiberality and narrowness of the old treatment. Now this would do very well if it were not for the fact that life and death depend, not upon what the doctor thinks or upon what the patient thinks, but upon a system of law and upon the patient's obedience or disobedience. This system is there, no matter what any one may think about it; and whoever wishes to live has to reckon with it.

Now in every case where there is a system independent of our fancies and volitions, liberal and illiberal are irrelevant terms. The important thing is to have true conceptions of this system and to adjust our conduct accordingly. The same would seem to be true of theology so far as it claims to reveal a system of things, the knowledge of which has an important bearing upon our well-being. If there is such a system, it seems desirable to know it; if there is no such system, the negation also would be an important item of knowledge. But to ignore the question, or to take our own wishes and convenience as standards of belief and practice, would not be rightly described as liberal. It would rather be thoughtless, frivolous, lacking in mental integrity and moral earnestness, a defect of seriousness, etc. In so far, then, as theology claims to say anything about the laws upon which our life depends, what we need is not a liberal theology, but a true one.

The preceding remarks are not meant to imply anything as to the truth or falsehood of the doctrines called liberal, but to call attention to a somewhat mystifying use of language. It would certainly tend to clearness, and probably to progress, if this use of liberal and the corresponding nouns were severely disciplined for a number of years; so that more attention might be paid to the question of truth. Indeed, one cannot read many liberal utterances without suspecting that these terms have already had an evil influence. There seems to be a tacit assumption with many liberals that what we think about things will change the things, that danger will disappear by being ignored or at least by being flouted, and that we have but to take a genial and liberal view of the universe to cause the massive and inexorable necessities which hem in our lives to melt away in a sweetness and light. The result is often an easy frivolity of thought which is in the highest degree unseemly in the presence of eternal law. No more striving to enter in at the strait gate; for the bars are all down, and we may enter in where and when we please. It is incredible that Heaven should put hard conditions upon us and interfere with our love of sport. And yet so far as we know anything of life, we find ourselves in the midst of a system which takes no account of our wishes, and which least of all will be mocked. Illiberal as the order may be, it is the plainest matter of fact that in all that pertains to the lower goods of life, we depend upon a very vigorous system of law which we can neither found nor abrogate.

And this fact is well calculated to give rise to the question whether it is not so with the highest goods of the soul, whether the God who rules so exactly in the lower realms is likely in the higher to yield to His creatures' call for sport. And if it be the fact that the Creator's will and not the creature's wish is law-giving for all realms, it would seem to be the part of wisdom to try to find out what that will is. And in doing this it would be well to bear in mind a pregnant sentence of Bishop Butler's: "Things are what they are; and their consequences will be what they will be; why then should we wish to be deceived?"

SHELDON'S HISTORY OF CHRISTIAN DOCTRINE.

BY REV. D. SHERMAN, D. D.

To the thoughtful and devout reader the history of Christian doctrine must ever possess a deep interest. It tells of God and of man—what the former has revealed, and what the latter have thought about those revelations. As an evolution of the seed-thoughts lavished by the original inspiration, it is a sort of continuous revelation, a secondary Holy Writ, not unworthy of careful study by all Christian people, especially by religious teachers.

Among the works on the history of doctrine, that of Prof. Sheldon is destined to hold an honored place. Though comparatively brief, it is com-

prehensive. The broad field is clearly mapped out, and the various lines of thought and discussion are neatly and luminously traced. In the vast array of facts nothing essential seems to have been omitted from the record, and nothing irrelevant is inserted. In its plan and unfolding, clear and simple, it is yet above most others a complete work. Though abundant facts are given to illustrate the author's positions, the record never appears crowded. Everything is set in order as in a well-arranged museum. In its various features the work compares favorably with others of its kind.

The divisions are natural and simple. With Hagenbach he divides the history into five periods: 1. From the apostolic age to A. D. 320. 2. From 320 to 726. 3. From 726 to 1517. 4. From 1517 to 1720. 5. From 1720 to 1885. Each of these periods is clearly marked off from the others by some distinguishing characteristic. The cleavage is a natural one. The first era is apostolic; the second, polemic and constructive; the third, scholastic; the fourth, reformatory and confessional; the fifth, rationalistic, scientific, naturalistic, vindictive, and critical. The first period of Hagenbach stops at 254; but as that is not a natural break, our author extends it down to 320. The opening of the Arian controversy marks the turn in discussion from matters outside to those within the church.

In canvassing the doctrines of each period in order, the author secures to his work unity and progress. Prof. Shedd, who led the way in doctrinal history, among English-speaking peoples, "investigated each of the principal subjects by itself, starting from the first beginnings of scientific reflection upon it, and going down to the latest and most complete forms of statement;" but Professor Sheldon adopts a more scientific and fruitful method. Instead of drawing out the single strands, he traces the course of the entire cable of related and braided truths. He takes up the doctrines in their totality, showing us not only the parts, but the whole. No doctrine stands alone; each is part of a larger system, and can be clearly and fully understood only by ascertaining the numerous relations. The separate threads of truth are one thing, the fabric into which they are woven becomes quite another. Our new historian indicates the onward movement of the web in the loom.

In preparation and harmony of treatment the work is admirable. Chief attention is bestowed on "the main current of doctrinal thought in each successive era. The subordinate and less characteristic developments receive only a subordinate place. Mere curiosities of individual opinion or speculation, if noticed at all, are touched very lightly. Space is given to the consideration of philosophy, heresies and secular power, in proportion to the breadth and permanence of the influence they have exerted upon the cardinal movements of the theological world."

This canon has been often violated. Particular truths have been thrown into undue prominence, from the bias of the author. In Shedd's volumes the doctrines of grace are treated exhaustively, while some others are scarcely noticed at all. Prof. Sheldon avoids this error. While holding in prominence the main trend of doctrine, he finds space for subordinate currents of thought of what ever sort they may be.

Each doctrine is, so far as possible, viewed in the light of its own period. The clearer light of a later age is not reflected back upon an earlier and more obscure one. The indefinite ideas, in the earlier stages of doctrinal discussion, are not given in the more exact formulas of advanced thought. Doctrinal sentiment sometimes changes without a corresponding change of form in the statement. Identity of language, even, is not a sure proof of identity in doctrine; belief; the poetry and rhetoric of one age may be converted into the doctrinal formulas of another. To give a truthful representation, the historian must go back of these forms to the ideas they symbolize. He is to trace the course of thought, not the mere forms of language.

In these volumes we find evidences of the insight, mental acumen and exactness of thought requisite to secure this end. The distinctions are

clear. The lines are never hazy; one never melts into another; each is clean-cut. In harmony with the course of thought is the style, at once vivid, transparent and forcible. Without any attempt at fine writing, the narrative flows on with a steady and strong current. By the force of the stream the reader is borne forward to the close of the narrative. For a doctrinal treatise, the work is extremely readable.

Though the author has profited by the German masters—Hagenbach, Neander, Dörner—he has followed his own method. His quotations from the original sources, made to verify his own statements, are frequent; but are given in translation in the body of the work. There is no break by foot-notes. In view of its many excellences, the work must prove acceptable not only to students, for whose use it was especially prepared, but also to the growing class of thoughtful general readers, who desire to know something of the speculations in which men of earlier ages in the theological domain indulged. And in their excursions through this field, we may be sure they will find few more intelligent and agreeable guides than Prof. Sheldon, in the attractive volumes here given to the public.

ALONG THE CONGO.

BY REV. C. W. GALLAGHER.

The nineteenth century has witnessed, if not the discovery of a new continent, at least the exploration of a region of country of which till twenty-five years ago almost nothing was known. If there have not been in view of this event the astonishment and enthusiasm which prevailed in Europe when Columbus gave to it a new world, there has been no less occasion of astonishment that so much of one of the oldest continents should have remained an unknown land in the glare and comprehending brightness of the last two centuries. Perhaps a kind Providence designed that some questions pertaining to the African should be settled among civilized nations, and the spirit of Christian benevolence and evangelization rise into dominion before Africa should be exposed to the covetous eyes of the world. In any event, the noble labors of Livingstone, Stanley and others have accomplished a work which must ever remain among the wonderful achievements of this age. Stanley alone, in taking advantage of the labors of his predecessors, as well as in his own daring and enterprise, has made a distinguished place for himself, and added immensely to the wealth of the world. He has opened an inviting field to philanthropy and Christian enterprise, in which the accumulated means of individuals and the church may find ample opportunity for promising investment.

Look, for instance, at the area in square miles represented by that portion of Central Africa comprised in the Congo Basin. Mr. Stanley in his late work on the Congo and the Nile, Laualaba, Chambezi and Tanguika include 1,508,000 square miles, or a territory nearly one-half as large as the entire area of the United States. Already this vast region has been divided politically into French and Portuguese possessions, the Unclaimed, and the Free State of the Congo. This last, which embraces over a million square miles, occupies the larger part of the Congo Basin, and is assured of the protection of the governments of Europe, according to the rules adopted at the Berlin Conference.

The population is no less amazing. The above territory is estimated to be occupied by 51,886,000 souls. In the valley of the Congo, on the right and left banks, with a width of only ten miles, and for a distance of 1,068 miles, Mr. Stanley claims a population of 632,800. If we add some rivers and lakes tributary to the Congo, the figures will be increased to 806,000. Lieut. Weisman describes the interior country as densely peopled, and some of the villages as miles in length. An Arab trader claims to have passed through several towns which it took two hours to traverse. Considering to what extent this region has been wasted for generations to supply the slave markets of the East and the West, the immense population is something astonishing.

The accessibility of this vast region by means of rivers is another quite remarkable feature of the country. On the Congo and its tributaries thus far explored, steam navigation is possible for a distance of 5,200 miles. These same tributaries, which may be utilized far beyond the present head of steam navigation for freight, aggregate over 13,000 miles. The Congo alone is a magnificent highway into equatorial Africa. Its entire length from its source to the sea is 3,034 miles. It is, in fact, the third largest river in the world. Even the great "Father of Waters" is counted after the Congo unless he is permitted to include the Missouri branch, and then the Congo comes only fourth in the list of great rivers. At a distance of about seventy miles from its mouth

the Congo boasts of a width of four and a half miles, while from Stanley Pool, which is about 330 miles from its mouth, for a distance of a hundred miles it reaches an average width of nearly a mile. Mr. Stanley says of it, in comparing it with other rivers: "The Hudson is a trifle better in its upper parts. The Indus, the Ganges, the Irrawaddy, the Euphrates, the Nile, the Niger, the La Plata, the Amazon—I think of them all—and I can see no beauty on their shores that is not excellently many fold by the natural beauty of this scenery, which, since the Congo highlands were first fractured by volcanic caprice, or by some wild earthquake, has remained unknown, unexplored and unsung." The Coanza River, south of the Congo, at whose mouth is St. Paul de Loanda, and the Kwilu, north of the Congo, are entrances into the same immense territory. Other watercourses in the interior, together with large lakes, afford excellent facilities for reaching different parts of this great area.

The fertility and productiveness of the country may be compared favorably with any part of the world. Mr. Stanley says of the soil along the Congo: "In all the Mississippi Valley there is no soil to equal it; yet here it lies a neglected waste. The variety of the products of the soil include cotton, rice, wheat, sugar, yams, sweet potatoes, millet, Indian corn, tea, coffee, cocoa, many spices, together with the vegetables and many of the fruits found in Europe and America. Extensive forests fill the valley and basin of the Congo, abundant in trees, adapted to every use to which timber may be put. The plane-tree, teak, mahogany, red and yellow wood, and others grow to great height and in great beauty, and in sufficient abundance to supply the markets of the world for generations. The value of these forests consists, also, in fragrant gum trees, in the copal tree, yielding the very best varnish, the palm, producing oil, the redwood and orchilla wood, furnishing dyes, and the rubber plant. The forests abound in these precious trees, and promise a rich contribution to commerce. The value of the ivory at present available in this region is estimated to be about \$25,000,000. Iron, copper, gold and lead are among the minerals already found. Africa is able to compensate the world very richly for the trouble and expense of undertaking her redemption."

The climate of Africa, even in the most favorable sections, has certainly a very bad reputation. The deadly fever, so prevalent on the coast, against which Europeans seem so slightly protected, is not absent from the interior. Mr. Stanley does not attempt to prove that there is not ground for this unfortunate reputation. At the same time he stoutly maintains that the climate is not responsible for all the sickness and death with which it is charged, and affirms that while men from the temperate zones may not only live in Central Africa, but may even enjoy good health. The prevailing temperature is warm, not hot nor cold; and "it is warm when at rest, but upon moderate motion perspires and cools again." He attributes the fever more to want of caution than to the malaria arising from decayed vegetation and low, wet tracts of country, and notices the fact that the stations on the Congo, which, from their elevation and distance from swamps and luxuriant vegetation, might be regarded as perfectly safe, were found to be the most sickly, while stations in the midst of what seemed malarial districts, were healthful. He suggests the use of substantial food, avoidance of sudden changes in the temperature of the body, abstinence from alcoholic drinks, except, perhaps, wine in the evening, and as little exposure as possible to the sun in the heat of the day. As for the choice of a station for missionary or any other purposes, a breezy and cool elevation beside a river, and a sheltered and confined situation between hills, are equally bad. An open plateau, where the temperature is even and the atmosphere is as free as possible, is the least exposed to fever; and if the houses are light and airy and provided with broad verandas, with care in eating and drinking and exercise, the best of health may be enjoyed.

The condition and character of the people and their susceptibility to improvement are by no means the least important matters to be considered in the redemption of Africa. Can they be reached and elevated? While the experience of some travelers has led to an emphatic negative, others have responded affirmatively; according to all, they are a barbarous, savage, and for the most part warlike people. Perhaps they are no better or worse in these respects than the ordinary savage. They are devoted to cannibalism, believe in fetiches, care little for human life, and are exceedingly revengeful. They are indolent, treacherous, suspicious of strangers, fond of gun, easily angered and treacherous. Bloody wars are frequent between different tribes, and they are prosecuted with all the wild energy of the savage nature. All this is true as a general statement. Unperverted innocence is not to be found in Central Africa. There are, nevertheless, redeeming features in the African, as is seen in many instances in the extent to which fairness and kindness, honesty in trade and true manliness in character, have been able to gain

an influence over him. Mr. Stanley, by observing the patience and consideration with which he would have treated civilized men, obtained the confidence of all the chiefs and people along the Congo, secured by treaty the cession of lands for stations and a highway up and down the river, enlisted the good feeling and co-operation of the people in his work, and excited among them a desire to have white men come and settle and trade in their country. Mr. Stanley has proved what firmness and patience can do among these people. He says: "We have proved them to be tractable during six years of most peaceful intercourse, during which we have experienced only two interruptions with those immediately under our control. The happy condition of our native transport column is an evidence that the natives of these regions are teachable and amenable to improvement and discipline." This is encouraging to those interested in missionary operations in Central Africa.

Missionaries have already entered the field thus providentially opened. With genuine heroism, which those at home can admire, if they do not imitate it, they have followed the explorer, set up the standard of the cross, and claimed interior Africa for Christ. The year following Mr. Stanley's romantic descent of the Congo, an English Baptist mission station was located at San Salvador, an inland town about eighty-five miles south of the Congo. Later, two other English Protestant missions—one under the Baptist, the other belonging to the Livingstone Inland Congo Mission—were established at Leopoldville, near Stanley Pool. The Baptists were the first to form a station above Stanley Pool, but the Inland Mission soon after established another station still far up the river at Misonzo, and later even at the equator. Beyond this point the American Baptists have continued the work thus nobly begun. A Roman Catholic mission has also been founded at the mouth of the Kwa River. The London and Church Missionary Societies have stations on Lakes Victoria and Tanganyika. The African Lakes Company and Free Kirk of Scotland have occupied Lake Nyassa. With the exception of the work undertaken by Bishop Taylor on the Coanza River, whose mouth is about 225 miles below the mouth of the Congo, the great Methodist Episcopal Church has done nothing in Central Africa. There have been good reasons for this. Its funds were inadequate, and its interests in other fields were great and important. There is a promise in Bishop Taylor's movement that Methodism will now be represented. Perhaps the idea of self-supporting missions, too, is not so entirely visionary as some think, especially if trade and agriculture are added to purely religious labors. There is no reason in the world why missionaries may not profit, as well as dishonest men, by trade with the natives, and in the cultivation of the soil. There is no doubt that it would be an important means of civilizing the people.

Meanwhile there is opportunity for the Missionary Society of the Methodist Episcopal Church to push out into this great field. With a million in the treasury, what might not be expected? With a grand uprising of the people, a nation might be born in a day in a very literal sense. Perhaps in this great territory may be found an opening for the Christian missionaries, who shall spring up from among the negroes of the South. The years that are just before us may witness in this Dark Continent wonders of divine love and mercy of which we have not dreamed. The words of Gambetta to Mr. Stanley are worthy of study: "You have thrown the light of knowledge upon what you have described as the Dark Continent. Not only, sir, have you opened up a new continent to our view, but you have given an impulse to scientific and philanthropic enterprise, which will have a material effect upon the progress of the world."

Our Exchanges.

BY NITO.

How Shall We Handle Them?—Some people are as touchy as sensitive plants. You can hardly crook your finger at them but they take offense, and regard themselves as insulted or injured.—*Methodist Recorder.*

This Means a Good Room, Well Lighted and Ventilated.—There is no use in running a prayer-meeting against the ordained physical laws of God, and less use in trying to run it against the laws of common sense.—*Presbyterian.*

This is Good Enough for an Article of Everybody's Creed.—There is such a thing as overrating the value of the Sunday-school. Whenever the ministry of the Word is made second to anything, no matter what that anything is, the gravest possible mistake has been made.—*Christian Index.*

Has Got What He Wants.—Robert G. Ingersoll, in his new lecture denouncing religion, declares, "Our fathers have been fighting for the freedom of religion, but at last we are demanding the religion of freedom." It is freedom without religion that Col. Ingersoll wants.—*Universalist.*

Plain Food the Most Wholesome.—People whose appetites are not sharp crave condiments; and sleek, overfed Christians may sometimes hunger for the spice and stimulus of sensational preaching. But those who are really hungry are content with plain and nourishing food. The best sauce for the sermon is hunger in the pews.—*Christian Register.*

This is the Day for Great Things.—Dribbling benevolence and pigmy effort will not meet the case. Stupendous moral and religious issues are upon us, and the church of God must expand her benevolence and kindle her zeal to meet the crisis, and every member must do his full duty.—*Western Christian Advocate.*

The Past Lives in the Present.—It is a mistake to try to take the world of to-day, especially its youth and early manhood, back two thousand years and try to make them think, talk and live as though they were transferred to Bible times. The demand is to bring those days, scenes, experiences, into the active present, making the truths and setting live now and here as though they were God-given to-day.—*Golden Rule.*

Preparing for their Own Future.—Congressmen who think they can cut a figure as economists by advocating a return to three-cent letter-postage so as to save the post-office department from a deficit, will wake up some morning to find the American people asking for a coroner's jury on their squandered political remains.—*Springfield Union.*

The Remedy in Northern Hands.—"The time has passed when opposition to negro education in Atlanta, and perhaps in Augusta, Ga.; but hardly yet in (Quincy), and the southern counties. Northern capitalists do not need to be told to keep their money out of places where people are thus insulted and wronged, and where their investments are not safe.—*Independent.*

Original and Sharp.—The strongest argument against capital punishment is in the simple fact that the wrong men are hung. Nine murders out of every ten are committed by men infuriated with rum. The greater criminals are the fends who for money do not hesitate to infuriate the weak brain. The smaller criminal gets the gallows; the larger one gets a "license."—*Christian Leader.*

Not Only Blind, but Venial.—Recently, a clerk in a public institution in this city stole by a long series of false entries \$100,000, which he spent on luxuries living, buying fine horses, etc. He was sentenced to two years and eight months. About the same time, a sneak thief stole from the same bank five or three overcoats, and was sentenced to two years and six months. Very wisely is justice represented as blind.—*National Baptist.*

The Worst Kind of White Feather.—A city pastor the other day asked for permission of the church authorities to move his domestic help from the vicinity of the disreputable character of the neighborhood and the wickedness of the people. To our thinking these supply two overwhelming reasons for the maintenance of a church in that precise neighborhood. If we are Christians, for if not to preach the Gospel to the wickedest as well as to the best people?—*Christian at Work.*

Good-natured Ridicule.—A picnic, and a cricket-match! What could be more charming than a country excursion, and a healthy game played between rival teams of Christians? They want a church at Catford (Kent) badly, and had a cricket-match there last summer, to raise some of the needed funds. An eleven of clergymen played on one side against "we forget whom." We fear there was much made by it. But the experiment should be tried again. We had almost enough bazzars, and he will be a benefactor of his race who invents an efficient substitute.—*Christian Journal.*

A Blessing or a Curse.—Nothing does the church more good than a rich man who is frugal with all his money without patronizing them; who is liberal according to his means, attends the means of grace, and keeps the same church rules which are applied to the poor. Strike off the last of these, and his influence becomes mixed. If the next to be last be gone, it begins to incline the wrong way. If he is not liberal, or at least proportionate in his gifts, he is in the way.—*Christian Advocate.*

No Christianity is Not Moribund.—In 1840 there were twenty colleges in this country, twelve of which were religious and eight secular, the most of the latter being infidel. Now there are three hundred and seventy-six, three hundred and twelve religious and sixty-four secular, but not one infidel. The education of the youth of the world is in Christian hands, for the secular institutions are manned chiefly by Christians. This "decaying" institution of Christianity seems to have a wonderful amount of vitality and promise in it.—*Pittsburgh Advocate.*

Don't Shirk, but Work as a Christian.—Work as a Christian while you work as a blacksmith, or a shoemaker, or a merchant, doctor, or financier. Work as a Christian in any respectable calling, rather than stand still as a nobody and do nothing; and, remember that, in working, if you expect success, you must in all your work seek first the kingdom of God and His righteousness, believing that all other things shall be added unto you. In all your labors, remember that the hardest work in this world will end in a complete failure if you neglect to work out your own salvation. Don't fall off that. Don't shirk, and "retire" from work while you have health and strength to work. No matter how old you are. Let come what will, stand up manfully, like a man, doing your own work in a conscientious and hopeful manner.—*Independent.*

Our Congregationalist Brethren on the "Unmixed Evil."—The Connecticut Congregational Club has given its opinion on the Sunday newspaper question, and with both emphasis and unanimity. At a previous meeting a committee—Rev. S. B. Forbes of Rockville, Rev. J. W. Cooper of New Britain, and Mr. Stickney of Rockville—was appointed to draw up some statement upon the subject. Their report is the strongest in terms which we remember to have seen, and closes by calling Sunday newspapers "an unmixed evil." It also advises the use of the most energetic means to create in the public mind a due sense of the evil influence of such journals, and to discourage their publication and sale. The report was adopted unanimously, and it should have great weight, not only in Connecticut, but everywhere else.—*Congregationalist.*

Miscellaneous.

PURITY OF HEART.

BY REV. ASBURY LOWERY, D. D.

Purity of heart is the germ of all excellence. It is the seed principle of character, and the fountain-head of a virtuous life. It is true to say the heart is the seat of the affections. This is true, but is not a statement of the whole truth. The view is partial, and from it we fear a narrow idea of heart purity has obtained. The whole conception has seemed to circle around the love element of our nature.

Such a notion is quite too contracted. The heart is not the seat of any one passion, but the seat of all the passions. It is the centre of being, the organ of life, the maker of principle, the foundation of character, the fountain of feeling, and the source of all the susceptibilities, of sympathies, compassion and benevolence, by which men are moved to love worship and serve God and put forth effort to rescue souls. It is the generator of faith, the inspirer of courage, and the perennial spring of all goodness. In a word, the heart is the exponent of the man.

We have thus far characterized the heart in a state of purity. If it be impure, it has the same forces for evil. Our Lord teaches that out of the heart proceed evil thoughts, murder, and a long catalogue of vices. He makes the heart a fountain which simply pours forth what is in it, and thus gives complexion to the life. "Out of the abundance of the heart the mouth speaketh" (Matt. 12: 34). A man, therefore, is righteous or wicked in his life just in proportion as his heart is pure or impure. "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things" (Matt. 13: 35).

From this most important lesson it is evident the heart and life index each other. There is an exact correspondence between them. Hence it is dangerous and contrary to truth to excuse a man of defective life and clouded character, by saying that he, nevertheless, is a man of good heart. A bitter stream always tells of a bitter source. Every external effect is traceable to an internal cause.

So with Christian testimony. The heart is the propeller of the lips. If there is an abundance of religion in the heart, the mouth will speak of it. Both quantity and quality will be made known. Where there is a lack of experience, the impulsive force in the heart will also be wanting, and such deficiency always makes a speechless, prayerless, dead church.

But the question recurs: What is purity of heart? It is twofold, as full salvation always is, and must be represented, from whatever angle of vision it is defined. All great blessings are twofold. There are two elements in the water we drink and in the air we breathe. There are two lobes in the lungs, and two ventricles in the heart. Light and heat are properties of the sun. Fruit and fragrance are the gifts of vegetation. In like manner purity runs through most blessings. So purity of heart implies both subtraction and addition. It is the elimination of sin and the bestowment of pure and perfect graces. A pure heart is pure love and strong love. We cannot conceive of a weak, sinless affection; such a postulate would be a contradiction. The greatest sin a man can commit is to hate God, or not love Him at all. The next greatest sin would be to love Him less than He requires and enables us to do.

Purity of heart, therefore, is, first, love unmingled with sin; and second, love so ardent towards God as to measure up to the requirement of the great command, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." In other words, it is a perfect salvation of the affections from sin and a perfect concentration of the affections upon God and our neighbor.

To understand heart purity, it is important to separate the mind from materialistic ideas. Impurity of heart is not a quantity of evil put on the soul like dust on a garment, to be brushed off, or a stain in the texture of the article, to be washed out. The impurity of the affections consists in their groveling nature and tendencies, their misdirection and their proneness to dwell in illicit contact with debasing thoughts and practices. Sin turns away the heart from God, fills it with hate and evil coveting, and makes its tastes revel in low and forbidden scenes.

Purity, on the other hand, refines and exalts the affections, and brings back the heart to God, fills it with supreme love, and makes holy themes and services its element. Our Lord attributes two things to a pure heart: First, He pronounces it a condition of blessedness; second, it opens up to its subject an extraordinary vision of God. It is written: "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8). That is, the man who has a pure heart, is peculiarly happy and blessed, because purity possesses an intrinsic value and enriches its subject, just as gold makes the earth valuable wherever it is found. If we had no Gospel law requiring purity, and no heaven to reward its practice, still so exalting is this virtue in itself to its possessor, and so beneficial is it to society, that it becomes its own reward. Like the sun which possesses inherent resources, and from them sends forth its gifts and creates its own halo, so heart purity lives by its own excellence, creates its own blessedness, and like the sun again, gives life and light to all its surroundings.

The second attribute is an extraordinary vision of God. The "pure in heart" are pronounced "blessed," for the reason that "they shall see God." An intelligent sinner may see God in a general sense, but not in the particular acceptance of this passage. Sin mars the moral sight, and utterly destroys the capacity rightly to understand spir-

itual things. The sin of the Jews put a veil over their eyes (2 Cor. 3: 15). And with respect to all ungodly men, it is said: "The natural man discerneth not the things of the Spirit of God, neither can he know them" (2 Cor. 2: 14). A man may have a good understanding, profound scholarship and general intelligence, and yet if he have not a spiritual experience, he cannot truly comprehend divine truth. The deepest things of the Spirit will be foolishness to him. When a man is converted, he has a spiritual perception more or less clear. If he is not saved from all sin, he will have a blurred vision. But when a man is cleansed from all sin, he will be gifted with an insight into the spiritual sense of the Scriptures and the work of the Spirit, which no partially saved man can possess. To remove all sin from the soul, is like removing all opaque matter from a piece of glass. Every bit of obstruction to the vision is taken away. Perfect transparency is the result. Then, and not till then, can a believer say, and realize what he says: "We all with open face beholding the glory of the Lord" (2 Cor. 3: 18). In other words, then, his spiritual perception is so perfected that he sees God; sees Him, not as a distant potentate, not as an arbitrary ruler lifted immeasurably above him and out of sympathy with him, but as a personal presence and tender Father.

He sees God in all his surroundings. There is not a rolling world, or blazing star, or running brook, or blade of grass, or grain of sand, or tree, or flower, or singing bird, that does not talk to him of God. It is not as a monument that he sees God. He beholds Him in action, as He builds worlds, frames bodies, creates souls, and tends to sustain all in being, walks the earth, compasses the sea, and breathes life, and health, and strength into men, animals and vegetation.

But it is in the realm of truth and grace that God becomes most charmingly visible to the pure in heart. Such men can say in the deepest sense, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ" (2 Cor. 4: 6). It is in the face of Jesus Christ, which serves as a chart of divine knowledge, that we see God and enjoy His glory. The pure in heart see God in the sense of enjoying Him. He is to all such, personally and sensibly, the God of all grace, the Father of mercies, and the God of all comfort.

"Blessed are the pure in heart,
For they shall see God,
The secret of the Lord is theirs,
Their soul is His abode."

SHERIDAN'S PLAN FOR THE INDIANS.

BY REV. R. WHEATLEY, D. D.

First, he recommends the location of every Indian family upon an allotment of 320 acres of land; and, second, the sale of the remainder of their reservations at \$1.25 per acre, and the conversion of the proceeds into government bonds to be held by the Interior Department for their benefit.

Neither the area of the Indian reservations, nor the number of the population occupying them, has been accurately ascertained. Approximate estimates only have been made. Congressional appropriations are not always made for tribes upon particular reservations, but rather for the several bands inhabiting a State or Territory. The area of the territory allotted to each of several tribes is altogether too large for its present or prospective necessities. Thus the Fort Berthold reservation in Dakota, with an area of 2,500,000 acres, has a population of only 1,300 souls. The Crow Creek, old Winnebago, and Sioux reservations, in the same Territory, include an area of nearly 22,250,000 acres, and have a population of about 25,800. The surplus land unoccupied by the Indians of this immense tract is over 20,500,000 acres, and is nearly equal to the combined area of the States of New Hampshire, Vermont, Massachusetts and Connecticut.

Were this sold, and the proceeds invested at 4 per cent, the annual disposable interest would amount to upwards of one million dollars. "In Montana the Blackfoot reservation contains over 21,500,000 acres, and a population of less than 7,000 Indians." Their surplus land, equal in area to the State of Maine, if sold as suggested, would return an income of \$1,000,000. Other tribes are not in such potentially affluent circumstances, but all are dependent in land, and in possibilities of realization. In Dakota and Montana alone, the aggregate Indian area is over 54,500,000 acres, and the population less than 45,000. The surplus of this enormous extent of country is almost equal in size to the entire State of Kansas, and if sold, would produce an annual interest of over \$2,500,000, or \$100,000 less than the appropriations for the fiscal year ending June 30, 1886, for the Indians of the United States. If sold, would produce an annual interest of over \$2,500,000, or \$100,000 less than the appropriations for the fiscal year ending June 30, 1886, for the Indians of the United States.

"The Indian reservations of the United States contain about 300,000 square miles; their population is about 260,000. Twenty-six thousand square miles would locate each family upon a half section of land, leaving a surplus of about 170,000 square miles, which, according to the plan I have proposed, would produce annually \$4,450,000. This amount exceeds by about \$600,000 the entire sum appropriated for the payment of their annuities, and for their subsistence and civilization."

Gen. Sheridan further advocates the gradual application of the policy proposed, and the continuance of such general government of the Indians as now exists, subject to modification as time and experience may suggest. He further indicates belief that the principal of the sum invested should ultimately be returned to them when advanced civilization and intelligence will warrant it. Until then, it should be held as a trust for their benefit, and the income be applied to their support.

This plan does equal credit to the head and heart of the man who devised it. Whether it will be adopted, in whole or in part, time only will show. It is certain to meet with opposition from the multitude of selfish and greedy parties who are peculiarly interested in the continuance of Indian affairs as they are. Philanthropists, who have rarely seen an Indian, will eagerly discuss it. As for Western frontiersmen, so called, they also will form a decided opinion on its merits.

Among those who thoroughly approve Gen. Sheridan's plans for dealing with the Indians is Captain Jack Crawford, late chief of the white scouts in the military department, which includes Arizona and New Mexico. Captain Crawford is a poet, whose effusions are shortly to be published by Funk & Wagnalls of New York. Whatever merit they have we are unable to say; but if they have half the interest that his animated conversation in a company of Methodist preachers possesses, there is but little doubt that they will find a market and many readers. Captain Crawford speaks with all the authority of familiar knowledge and long experience. He holds that all male Indians over fourteen years of age should be organized and drilled as soldiers and policemen; and that all under fourteen should be sent to school, taught mechanic arts and agriculture, settled on the principles of Sheridan's plan, and be admitted to the privileges and duties of citizenship. For the latter they may readily become abundantly competent. The Navajos in New Mexico, he says, are quite wealthy; so wealthy, in fact, that all the power of the older members of the tribe is exerted to keep the younger ones quiet and peaceable. Confiscation of goods they know would be the inevitable consequence of insurrection and outrage, and this they have not the most distant idea of risking. Crawford has been at the head of the Indian branch of the scouting service, but resigned because convinced that they were in league with their hostile relatives, and were signaling all the movements of the troops to them.

For troops of the regular army Captain Crawford has a true frontiersman's contempt. They are not acquainted with the country, nor adapted to the peculiar service required of them. Everything is new, strange, and different from the European or American scenes to which they are accustomed. They are playthings, for the most part, to the cruel and treacherous aborigines. The cavalry horses, imported from the Eastern and Central States, and broken for draught purposes, are naturally unfitted for service in a broken and mountainous country. The active and hardy bronchos of the Indians, inured to mountain climbing, fatigue, and diet of bunch grass, leave them out of sight in very short space of time. Beside natural disadvantages, the cavalry horse is laden with heavy saddle, blankets, nose-bag, and a small multitude of impedimenta, while the hostile broncho is unburdened save by the weight of his savage owner. The average army officer is as much an object of contempt to the little, wiry scout as is the ordinary "rawboned, barnyard dunghill" cavalry steed. Red tape and army regulations may be all well enough in other places, but only fetter men who are obliged to contend with enemies whose ways are more wily and mysterious than those of the civic cracksmen. Even Gen. Crook, he affirms, was corrupted by the Apaches, and obliged to capitulate on their own terms. This was in the Sierra Madre mountains, about eighteen months ago. This is news; but no news, he says, is made public by military men, save what is in harmony with their views and interests.

The control of the Indians, Captain Crawford maintains, should be delegated entirely to the War Department. As it is, they are partly under the War, and partly under the Interior Department, and consequently suffer from all the evils of divided supervision and management. As to the agency most likely to be effective in carrying out any clearly defined policy, he naturally avows his preference for armed frontiersmen. With one hundred of these, lightly equipped and subsisting on the country, he is willing to guarantee that in six months all Indians shall either be on the reservations or dead. If the latter, they will be permanently "good Indians." Food for himself and men he would take from the herds of the cattle barons, and would save the branded portion of each slain animal's skin, to be turned over to the government authorities in order to the ultimate compensation of the owners.

In missionary labors this long-haired, wild, poetic son of the plains has no confidence. Even missionaries whose ministrations are apparently received with docility are not safe when a mile away from their residences. Not a Christian himself, and accustomed to regard the red man with all the prejudices of his kind, he is not a trustworthy witness in such a case as this. Even the savage Sioux have shown themselves amenable to Christian influences, as is abundantly manifest by the hundreds who have been gathered into the Christian fold through the instrumentality of Episcopalians and Presbyterian ministers. The Sakimas on the Pacific coast, among whom Father Wilber has spent so many years of his eminently useful life, demonstrate the capacity of the lowest aborigines to respond to the purifying, uplifting power of the Gospel of Christ. A man who

grievously needs salvation himself, is not a competent judge of what Christianity can do for others.

The Indian problem ought to be solved. The rough soldier has outlined an available plan; the Church of Christ should see that it is carried into successful execution.

LETTER FROM TORONTO.

BY REV. W. S. BLACKBURN.

The week of prayer has been observed as usual, according to the programme of the Evangelical Alliance. Meetings have been held in Shaftbury Hall each afternoon, and the anniversary of the Alliance was held in the Jarvis Street Baptist Church on Thursday evening. Thus the form of the observance, at least, was decently kept up. But I am afraid it must be confessed that the attendance was not at any of these meetings what it should have been in a great Christian city like Toronto. Some way or other, the enthusiasm about these meetings has measurably subsided. The novelty, of course, has worn off. Then the evangelical churches are brought into such close relationship and co-operation with one another in other ways, that the importance of this particular organization is not felt to the same extent that it was formerly; and, as one of the speakers at the anniversary the other evening expressed it, some feel that there is something just a little too perfunctory in praying by programme.

Personally—if I may be permitted to intrude my opinion—I regret this loss of interest and enthusiasm. I sincerely hope it is not general. I hope, too, that it may not prove permanent. The Evangelical Alliance has done good service, and I think it would be unwise to let it die; and die it will unless it has a larger degree of vitality infused into it than exists at present in this good city. The abolition of "the week of prayer," lightly as that is sometimes spoken of, and as poorly as it has been attended in many places of late years, would, in my judgment, be a mistake. There is something sublime and heart-cheering in the idea of the whole of evangelical Christendom being simultaneously bowed in prayer before God for the same objects. Instead of giving it up, I should greatly prefer seeing it invested with a greater amount of importance.

In this city a great deal of the ordinary work of the Evangelical Alliance is done by the Ministerial Association, an organization based upon the principles of the Alliance, composed of nearly all the ministers in the city who subscribe to its principles. The meetings of the Association are held fortnightly, and in these meetings are to be found Episcopalians, Methodists, Presbyterians, Congregationalists, Baptists and Quaker ministers, engaged in friendly discussion, and in harmonious and hearty co-operation in respect to all matters pertaining to the general interests of morality and religion in the community. It has proved especially useful in guarding the Sabbath from the encroachments which have been attempted to be made upon it, and in securing further legislation from time to time for the more effective enforcement of the Sabbath laws which have long been on the statute-book. And, at the same time, it has had the effect of bringing the Protestant churches into closer relationship with one another and promoting a spirit of unity among them which I believe to be profitable as well as pleasing.

I believe the churches, on the whole, were never in a more satisfactory condition in this city than at present. Everything is quiet; and to the superficial observer it might appear as if little or nothing were being done. This would, however, be a very great mistake. We are, in fact, in the midst of a great revival, and a revival, too, of the healthiest and best kind. I have the honor to have under my charge the smallest and weakest Methodist Church in Toronto. But I am astonished at what the Lord has done, and is still doing for us. We have scarcely a week without conversions and additions to the membership of the church. And all our converts are born with the power of speech. They have a real experience, and they do not shrink from telling it. Our classes and prayer-meetings are well attended, and they are of a most edifying and profitable character.

So far as I am aware, the distinctive doctrines of Methodism were never preached with greater clearness and fidelity in our churches than at present. While our preachers make the offer of a present, a free and a full salvation to every one who hears them, on the sole condition of faith in the Lord Jesus Christ, they do not fail to insist upon repentance toward God as an indispensable prerequisite to believing. Prominence, too, is given to the old-fashioned doctrine of the witness of the Spirit. Whether the doctrine of entire sanctification is receiving as general attention as it deserves, I am not prepared to say; but I know that in some of our pulpits it is preached with an explicitness and earnestness which leaves nothing to be desired. The result is, that we have in all our congregations witnesses of this grace, and their number is being constantly increased.

I need say little about the progress of the temperance cause in this city or country. Your correspondent "Ontario" keeps your readers well informed on that subject. I may say, however, that there is apparently strong reason to believe that the local option prohibitory liquor law known as the Scott Act, will at no very distant date be submitted to the people of Toronto. In sixty-nine out of the eighty-five municipalities—counties and cities—in which this law has been submitted to the people, it has been adopted. If the law is not repealed, and no other law is passed to impair its efficiency, and if the same progress be made in the next three years that has been made in the last

three, this law will be in force throughout the Dominion, and the liquor traffic will be at an end. What the result will be of its being submitted to a popular vote in Toronto, of course time alone will determine. It has been made an issue in the late municipal election, and the temperance candidate for mayor has been elected. It is fair to say, however, that this could be scarcely regarded as a fair trial of strength, inasmuch as there were a good many subordinate issues mixed up with it. Of course the more ardent temperance men are confident of their ability to carry it here; but the most prudent and far-seeing think it will be time enough to bring on the contest here when the whole of the counties and smaller towns have been captured.

When the contest does come on here, the conflict will be tremendous. The greatest distillery in the Dominion, and one of the greatest, if not the very greatest, on the continent, is located here. And besides it we have a very large number of breweries. In these establishments a vast amount of capital is invested—in many instances all and more than all that their proprietors possess. Though esteemed wealthy men to-day, in the event of the Scott Act going into force in Toronto, the bulk of the brewers would be bankrupt and ruined. The great firm of distillers, though their loss would be enormous, owing to their great wealth, would not be so disastrously affected by it. But to the bulk of the brewers it would mean absolute ruin. It is not in human nature to allow a measure involving such consequences to pass without the most determined opposition on the part of those who are to be the sufferers by it. Neither is it in British human nature to lose all at once its respect for vested rights. Thoughtful men here shrink from the thought of the wholesale confiscation of private property even in the public interest without affording the owners some degree of compensation. Of course there is another side to the subject. Who, it may be asked, is to compensate the families that have been ruined by the traffic? But it does not lie in the power of the State that has licensed this business, and that has accepted the enormous revenue that has been derived from this business, to point to the mischief that has been done by it to justify itself in rendering the property of those engaged in it useless. Let the traffic be done away by all means, but let it be done on equitable principles, and in a way that will not create a precedent which may be appealed to as a justification of other and less justifiable spoliation in the future. Such are some of the utterances one hears on the street.

Jan. 13, 1886.

PITTSBURGH LETTER.

BY REV. G. T. REYNOLDS.

The beautiful weather immediately preceding the holidays, redounded to the benefit of the tradesmen, as it gave to the people an opportunity to make their purchases amid circumstances that rendered it a pleasure. Day after day the streets were crowded with those intent upon holiday errands, and the salesmen and saleswomen were pushed in their efforts to meet the demands of their customers. The revival in business, the prospect of work to the many that depend upon the mills and factories for the means of procuring subsistence, seemed to have a loosening effect upon the purse strings, and shopkeepers report the largest holiday business they have done for years. Extra efforts were made to attract customers, and the windows attracted admiring crowds. Many of them were really works of art.

The spirit of decoration was carried into the churches, and some of them were most elaborately trimmed, seeking through the eye to bring to the heart the story of the Saviour's birth. Of course the Sabbath-school "treat" was held, and in this connection programmes were presented. A few of the churches observed the old-time Methodist custom of watching in the New Year with appropriate services. This custom, once so universal, is now only observed by some of the older churches. At least one Protestant Episcopal Church had a "watch-night" service—St. Andrews, one of the most prominent churches of that denomination in the city. It is decidedly low church, and its rector, Dr. J. C. White, takes an active part in the work of the Union Association of evangelists.

A feature of the observance of New Year's day here is the annual dinner given to the newsboys and boot-blacks. It was commenced many years ago by the late John W. Petlock, himself a newsboy, and afterward founder of the *Pittsburgh Leader*. After his death the custom was continued by other philanthropic gentlemen. This year the hosts of this enterprising class of society were the proprietors of the *Leader*. Eight hundred boys partook of the sumptuous dinner prepared for them at the Fifth Avenue Music Hall. The spectators were numbered by the thousands. All the rules of polite society were not observed by the boys as they came to the tables; but to many of them it was about the only "square" dinner of the year.

The week of prayer did not open here very favorably as far as the weather was concerned. Both Sunday and Monday were marked by heavy rains, and consequently small congregations. The majority of the churches are holding services, and by many of our denomination will be protracted through the month. May the services result in the upbuilding of the churches, and the salvation of the unsaved!

In our city, as everywhere else, the German Methodists are among the most active and vigorous of all the followers of the Lord. In many respects they would cause their English-speaking brethren to blush with shame, and then to follow their example. One of the German pastors, Rev. C. Golder, recently read a paper before the Preachers' Association concerning the work of the church in the cities of Pittsburgh and Allegheny, and which contained many interesting facts. Last year was the semi-centennial of the introduction of German Methodism into these cities. In 1835 Dr. Wm. Nast held services for several weeks, and a class of twenty was formed. Among those converted was E. Reimenschneider, who afterward became an itinerant, and occupied a prominent place in the work both in America and Germany. To-day there are three churches and the same number of parsonages. In full connection there are five hundred members. This is not the only fruit that has come in these years; but the congregations of the Evangelical Association, having about six hundred members, are largely the outgrowth of this movement. The membership of our churches is mainly from the laboring class, only a few of them owning their own homes; yet their average contributions to the church interests is far in advance of the same number of English-speaking brethren similarly situated. In the four years past they have raised in the payment of debts on church property \$13,500, or an average of \$27 per member. Last year for the various purposes they contributed \$26 per member. Looking for the cause of this remarkable liberality on the part of this humble people, we find it in their devotion to their church literature. Those who read our periodicals are as a rule liberal givers. Two hundred of their members take a church paper. Not content with this, they have a publishing association of their own, and issue a neat, well-edited folio, called the *Monthly Home Visitor*. The cities are divided into districts, responsible persons being assigned to each district, and each month 4,000 copies of this paper find their way into as many homes, bearing the message of the Saviour's love. Bro. Golder, the editor, has organized associations in thirty other cities, and 15,000 copies of this paper are sent into fifteen different States. The paper is distributed gratuitously, the income from advertisements defraying all cost of publication. Not content with the work of the churches, they keep in the field one or two missionaries laboring among the 80,000 Germans of these cities—a large proportion of them the Sabbath-desecrating, beer-drinking class. Laws have been purchased, and a new society will be organized in the east end of the city, to which a preacher is already appointed. Would that all our churches would catch the spirit of these German brethren, and in the distribution of a pure literature, coupled with consecrated pocket-books and earnest personal work, most vigorously advance the cause of our beloved Methodism, and thus forward the kingdom of Christ!

Jan. 5, 1886.

Our Book Table.

FIFTY YEARS IN THE CHURCH OF ROME, by Father Chiquin. Chicago: Craig & Barlow. 8vo, 322 pp. Subscription price. D. L. Gurnsey, 26 Hawley St., Agent for the New England States, \$5.00. Father Chiquin is well known as a lecturer on Romanism, an able temperance advocate, and an earnest evangelist. His revelations on the platform and in his books have been terrible indictments of Rome, even as it exists to-day in the Dominion of Canada and in this country. His genuineness, his truthfulness, and the sincerity of his renunciation of Catholicism have been justified by long years of faithful trial, by bitter persecutions, and by the failure of his enemies to prove his statements unfounded. The great book now issuing from his pen is full of extraordinary and startling incidents. The venerable writer whose face in the frontispiece is a confirmation of his honesty, may have been mistaken in some of his inferences, but the whole story bears marks of the utmost sincerity. Romanism is alive and alert with us to-day, watching its opportunities to secure land and money, the education of the young, and the control of public institutions. It is well for our people to have its play exposed from within, and to see the unchangeable policy of, at least, the Jesuitical church of this ancient and arrogant church.

CRITICAL AND EXEGETICAL HAND-BOOK TO THE EPISTLES TO TIMOTHY AND TITUS, by Job. Ed. Luther, Th. D.; and to the EPISTLE TO THE HEBREWS, by Dr. Gottlieb Lunemann, with a Preface and Supplementary Notes to the American Edition by Timothy Dwight, Professor of Sacred Literature, Yale College. New York: Funk & Wagnalls. 8vo, 733 pp., \$3.00. This is the continuation of a play, and applies, exegetical scholars of Meyer's Commentary on the New Testament, after the lamented death of that commentator. The original work is too well known and highly appreciated to need any further description or commendation. It is, on the whole, the ablest and most exhaustive, purely exegetical interpretation of the New Testament Scriptures. The introductions to these epistles, especially the extended one upon the Hebrews, are, of themselves, valuable critical and apologetic treatises. Dr. Dwight has essentially improved and enriched the work by his numerous and very valuable notes. The American edition is cheaper by one-half than the Edinburgh edition, and it is rendered much more valuable by the work of eminent American scholars in its revision and enlargement. It is a work that our young Biblical students will wish to add to their critical apparatus on the New Testament.

From the same publishers we have the first two volumes of the extended and remarkable work of Dr. Joseph Parker, entitled *THE PEOPLE'S BIBLE*. It will be completed in twenty-five octavo volumes. The work is a series of expository discourses upon the contents of the Old Testament, somewhat similar to those which have been already issued upon the Gospels and Acts. The discourses cover the chief points of discussion and of practical application in the several books, and are given in the vigorous, richly-illustrated and eminently direct and impressive style of the popular London preacher. The volumes will form a valuable homiletic exposition of the Bible, an aid to the teacher, and a suggestive model to the preacher who seeks to present courses of expository preaching to his people. The two volumes already published are *Genesis and Exodus*. \$1.50 each.

Funk & Wagnalls issue Volume X of the *Homiletic Review*, from July to December, in a handsome bound volume of over 500 pages. It is edited by Rev. I. K. Funk, D. D., and is easily at the head of all the sermonic and homiletic periodicals of the day. Covers for binding on the part of subscribers can be obtained by addressing the publishers, at a small price, and thus a permanent and valuable addition to the library shelves will be secured.

THE HUMBLE POETS: A Collection of Newspaper and Periodical Verse, 1870 to 1885, by Slason Thompson. Boston: Boston, Houghton, Mifflin & Co. 459 pp., \$2.00. This handsomely-published form "full many a gem of poetry serene," which seemed "born to blush unseen." We are surprised at the number of striking poems which are like "Japhet in scarlet" and "the night serene." The poems are arranged in a most interesting and readable form. Only a limited portion of the names of writers found in the index of this volume have become familiar, even in periodicals. The collection is an interesting one, and is readily duplicated. The poems are arranged under appropriate headings, and there is an index of subjects, authors, and first lines. The book is unique, and fills a pleasant niche in a home library.

THE FIRST NAPOLEON: A Sketch, Political and Military, by John Coleman Rogers. Boston: Houghton, Mifflin & Co. 12mo, 347 pp. This volume embodies the series of lectures delivered by their author before the Lowell Institute in Boston. They met with much popular approval, and the names of their delivery, and now that they have been collected and have been submitted to the calmer and cooler criticism of the thoughtful reader, they have won equally appreciative commendations. Already the third edition has been issued. It is not so much a biographical sketch of its subject as a comprehensive and philosophical view of the mighty Napoleon, and of the special revolution of France, and of the special revolution of Europe, and of the special revolution of the world. Outlining much to present the whole movement in a limited space, a very clear and vivid picture of the condition of France and of Europe is given, as Napoleon appears in the history of the hour, and the reason of his successive campaigns, the character of them, and the causes of his final defeat. The work, while not eulogistic and apologetic, is sufficiently accurate and of the high order of genius with which Napoleon was endowed, and is not blind to his marked defects. It is just the volume one wishes to take up, as presenting in a portable form the history of the most marvelous events and most unusual man which the Christian centuries have exhibited.

From the same House we have, PROGRESSIVE ORTHODOXY, by the Editors of the *Andover Review*, Professors in Andover Theological Seminary. 16mo, \$1.00. The contents of this volume have appeared in successive numbers of the *Review*, and the different topics have been noticed, as they appeared, in our columns. They embody the new movement in orthodox theology now attracting favor in opposition to the Calvinistic interpretation of the theological standards. The topics discussed are, Incarnation, Atonement, Eschatology, Work of the Holy Spirit, the Christian, Christianity and Missions, the Scriptures, Christianity Absolute and Universal. On many points we can heartily welcome these brethren as they approach the Wesleyan Arminian interpretation of the doctrines of grace. There are, however, not a few points on which the *Review* and the *Andover Review* differ. We hope to have a careful estimate of the movement and its relation to orthodoxy, as accepted by the Methodist communion, from a writer of acknowledged theological teacher and writer.

Magazines.

The January *Century* opens with a fine portrait of the venerable, and a biographical sketch of an interesting biographical sketch from the pen of F. A. Schwab. Mr. Benjamin concludes his description of "The City of Teheran" in a second paper, which is very fully and handsomely illustrated by drawings from photographs. An instalment of Henry James' "The Bostonians" follows, in which he shows up the methods of a modern novel-writer, and makes some sharp turns in the plot of the story. "Feathered Forms of Other Days" is a curious attempt on the part of R. W. Schufeldt to describe and illustrate by original drawings, especially of the extinct species of birds and other feathered creatures; some of the illustrations are rather ludicrous. On the other hand, those to "Typical Dogs—Pointers" are very realistic and fine. A beautiful full-page portrait of a girl introduces us to an admirable art paper on "A French Painter and His Pupils," to wit: "John Duran. Mrs. Foote's serial, 'John Bodewyn's' serial, 'The Incarnation' is attractive and interesting. "The Cloverfield's Carriage" is one of Frank R. Stockton's charming stories, and of course good. C. Waldstein's second paper on "The Lesson of Greek Art" treats of an old question of the artist. In "Some European Republics," W. J. Linton introduces us by pen and burn to some famous men of the day in politics abroad. "Uncle Remus," or rather, "The Story of the Old Mountain," is a quaintly illustrated, and with a tragic end. "Spiritual Preaching for our Times" is a thoughtful and suggestive article. "The Battle of Bull Run," by Gen. John Pope, and "Recollections of a Private," sixth paper, by W. L. Goss, with splendid illustrations, portraits and plans. Several good papers are featured through the number; and the editorial departments are well filled with discussions of timely topics, serious and humorous as well. The "Brie-a-brac" is a brilliant good.

Harper's for January is a brilliant issue of this old and popular favorite. "Winter in Devonshire" is an appropriate opening paper, well written and illustrated. "Hunting a Mythical Faun" must be read before one comes to the oldest English tale in the world. "Domestic and Court Customs of Persia" make us acquainted with much that is odd, but full of interest. "A Lamplight of Oil" serves as the title to a paper that traces the history of the lamp, and gives us much information by pen and pencil of one of the greatest of modern industries. "Sis" is a bright little story, well worth the reading. "The Master with the Germans before Paris," gives us a glimpse of what camp life was or is like on the other side of the Atlantic. "She Stoops to Conquer" is getting to be rather tedious, and crowds out material that would be more interesting to modern readers than this old play, even with Abbe's illustrations. We welcome a new instalment of Mr. Howells' "Indian Summer," but it closes in a most thrilling episode. Few will fail to read with interest what Gen.

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Zion's Herald.

WEDNESDAY, JAN. 27, 1886.

The influence of a man's work outlives him. Both his good and evil deeds bear fruit long after he is counted with the dead. Take the case of Abraham for an illustration. His wonderful faith still lives as an encouragement to Christian believers; and his sins still furnish an excuse for evil to those who seek excuses for their own offences. This continuity of one's influence on earth—and who dare affirm that it will not act everlastingly?—is a startling fact. Were it vocal, it would say to each and to all, "Put nothing but good deeds into your lives!"

That evangelical Christians "die well" is a fact demonstrated by unnumbered death-beds. But Costabel, a Vaudois pastor, speaking to some English travelers of Papists in Italy, said, "The fear of death among them is awful," and that he often witnessed "the most painful death scenes." Their priests perform their empty ceremonies over their expiring bodies, but cannot give them peace of mind; "and," said he, "they die in agonies of terror." That papish death scenes are of this character everywhere, except in cases of real spirituality, of which no doubt there may be not a few in that great church, is hardly to be doubted. How can the words of a priest quiet the consciences of men whose religious life is wholly made up of formal, semi-idolatrious observances which neither ennoble the heart nor purify the life? Manifestly the numbing of "extreme unction" cannot effect that for which personal faith in the blood of Christ is alone sufficient. But what a motive there is in such "painful death scenes" for faithful missionary work among the deluded followers of Romanism!

"Life is short, and I mean to get as much out of it as I can." Thus spoke a young man whose mind was bent on a career of godlessness and gaiety. Did he find life worth living? If he did, he was an exception to universal experience, which was forcibly expressed by Lord Peterborough, who died in 1735. Not long before his death he wrote the following sad confession to his friend, Lady Suffolk: "I have some time since made a bargain with fate to submit with patience to all her freaks; some accidents have given me a great contempt, almost a distaste, for life. Shakespeare shall tell you my opinion of it:—

"Life is as weary as a twelvemonth tale
Vexing the dull ear of a drowsy man."

Life is a walking shadow—a poor player
That frets and struts his hour upon the stage
And then is seen no more."

Do not wonder, then, if the world is become so indifferent to me that I can even amuse myself with the thought of going out of it." This is a sad picture of a life which had slipped away from every beaker of passionate delight. Contrasted with him, how sublime does Paul appear when, standing near the close of a life filled with Christlike labor, he joyously exclaims: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness!" Happy Paul! Happy, too, is that modern man who, shunning the rock on which such men as Lord Peterborough wreck their barks, enters into covenant with Christ and nears the grave with a crown of righteousness in view!

Suffering saint, look up and rejoice! Why should you be cast down and despondent? You are on the eternal Rock, that cannot fall you. On it all the saints in earth and heaven have stood, and it never failed them in a single instance. Oh, what support it has afforded them, living and dying! Though in deep affliction, they have "rejoiced evermore." They passed through the fire, but it was blessed to their richer joys and more exalted felicity. If rightly improved, every affliction will be sanctified to some spiritual good. Earth's trials will soon end—the last fear shed, the last pain endured, the last sorrow experienced. What a change will then come! The final home is gained, and what a home! What prospects now open, what joys

now fill the heart! Now in the immediate presence of the One in Three, whose unclouded glory they behold; now to enjoy the society of angels and archangels, the pure and the good forever! What fullness of joy at His right hand forevermore! Oh, rejoice, ye suffering ones! The crown of unfading glory will soon be yours. Banish your doubts and fears; the heavenly home is just before you!

In the plan of God the family is intended to be the abiding place of tender mutual affection. Each member of it is expected to so chasten his native selfishness as to contribute to the happiness of the whole. Where this is done, the family becomes, as Montgomerie describes it, "a fairy ring of bliss." But when selfishness steals the sceptre of love, and each seeks his own and not the others' good, it becomes the dreary abode of strife, the cave of all the miseries, in which, perchance, one is ever bitterly saying to another, as King Arthur did to one of his unfaithful knights:—

"Thou hast not made my life so sweet to me
That I thy King should greatly care to live,
For thou hast spoilt the purpose of my life."

Is it not a misdemeanor before the court of heaven for one member of a household to spoil the life of another? Yet that is done wherever husband or wife, son or daughter, brother or sister, lives in constant, selfish disregard of the other's claims. Nothing but love can expel the selfishness which thus makes one the spoiler of the other's peace. God's recipe for family blessedness is, "Love one another."

A CALL FOR LABORERS IN THE METHODIST CHURCH.

It seems to be singular that there should be occasion for such a call in a church whose glory it has heretofore been, that she has provided active evangelical service for all her members. Her rapid growth, to this day, is largely attributed, by writers of other communions, to this fact. But there certainly is, at this hour, a special and earnest call for the services of Christian laymen in evangelical work; not evangelists technically so called, but of consecrated men of business, who are ready, for limited periods, to enter into active revival services in other churches than the local one with which they are connected.

We have before us letters from one of our leading ministers of a New England Conference, stationed in an important city. He writes to us to know if we can send to his aid two or three devoted laymen, members of the Methodist Church, who will spend a day or two with him, each week, for a short time. The ministers of the Congregational and Baptist Churches in the same city have readily secured the presence and inspiring labors of two laymen—business men of Boston and Fall River—very well known for their generous and devout services in various portions of New England. These brethren have given several days at different times to this work. Their souls are in it, and their exhortations and prayers are very effective. Their unprofessional character, their unpaid services, their well-understood business relations, and their thorough devotion to the work, give them a remarkable influence, especially over the young men of the city. They invite these to their hotel rooms, and the result is, these churches, represented by the denominational relations of these lay workers, are sure to secure soundly converted and well-instructed new members. These brethren, moving singly or in couples, have more and better influence than "the praying bands," who, without any intention on their part, take on more or less of a professional character. Besides, the churches cannot so readily accommodate a corps of a half-dozen, as one or two, and from the very nature of things, there is less unity and simplicity in the conduct of the services in the former than in the latter case.

Now, the writer of the epistles to the editor wants just such intelligent, ready, consecrated men of business to enter with him, at this hopeful hour, on the work of saving men. His church is revived, penitents are at the altar, and he feels the need of supplemental aid of this character. Where can we turn for the required unprofessional lay evangelists? There ought to be in this city hundreds ready to respond, "Here am I, send me," not more for the sake of the work than for the growth and spiritual enjoyment which the laborers themselves would secure.

It is easy to see why the class of local preachers and exhorters has faded out in this portion of the church. When the whole work was arranged in the circuit form, and each minister had two or three, or more, preaching places which he visited in succession, it became indispensable that lay assistants should supply the pulpits in his absence. These men were carefully called out as their talent for instruction and exhortation was developed in the social meetings, and encouraged to enter upon this work. By constant labor they ac-

quired great facility, and some of these lay preachers were, to say the least, equally acceptable in the pulpit with the regular itinerant. There are many of this class to day among our English Wesleyan brethren, of superior abilities, still in active professional or business positions; several are mayors of cities. We well recollect, fifty years ago, a bank cashier in Boston, whose sermons were of marked ability, and whose presence in the pulpit was always welcomed. A number of other business men were the effective agents in the establishment of Methodist churches in the vicinity of Boston. Years before this period the father of the writer, then a mechanic's apprentice, started Methodist services in South Boston, rowing across the bay before the bridges were built to his appointment, and constructing with his own hands the humble temple where the young and devoted church first worshipped. When the circuit system suddenly collapsed throughout New England, and every church, however limited its membership, demanded its separate, resident pastor, the regularly arranged work for the lay preachers ceased, and they rapidly decreased as a class among us. What a loss this is, is more than suggested by the excellent work these men have heretofore accomplished. Methodism in Roxbury and in Jamaica Plain owes its establishment to them. While there is some difficulty now in arranging any definite plan of work for these lay preachers, there is abundance to do, and, especially, of the kind suggested at the opening of this article.

Nothing would settle sooner or more satisfactorily the question of professional evangelists, than the bringing forward in our churches and encouraging the holding of Gospel services by brethren who exhibit good gifts and whose grace is not lacking. It might be made the most effectual, as it would be the most economical, form of city missionary labor. If brethren of good speaking abilities would secure halls for Sunday-school and public services, and call to their aid our young men and women, they would greatly enrich their own spiritual lives, enjoy the benediction of the Master, and see the moral desolations around them taking on the beauty and fruitfulness of the garden of the Lord. The new movement of Dr. Twombly, suggested at the close of his article in last week's paper, promises to disclose to each other and the church an amount of lay talent of which it has been little conscious. It can but awaken a sense of responsibility as it is made manifest. These thoughtful, scholarly and earnest men who will have papers and addresses when a convention is called, have, also, an amazing latent moral and evangelical power. If it can only be turned into practical channels, without interrupting their accustomed employments, what an evangelical force they may become in this community!

We trust some of our men of social position, of wealth and talent, as they read this, will ask themselves the question, Can I not contribute a portion of my time to this evangelical service? Would it not be a blessing to me to spend a day or two, occasionally, with the churches where special services are held? Would not the fact of an active layman, leaving his worldly engagements to enter heartily into the work of the Lord, be likely to make a strong and wholesome impression upon the young men who might be drawn to hear me? We would that this impressive call of the church might be heard and obeyed by scores of men who have heavenly talents wrapped in napkins, and are perishing spiritually for lack of consecrated service to God.

THE CALL FOR A QUARTER OF A MILLION FOR THE SOUTH.

The call for a million dollars a year for missions has had our hearty support, and we trust that 1886 will witness that amount raised for our general missionary work in our foreign and domestic fields.

We are equally hearty in our support of the call made by our Freedmen's Aid Society through its secretaries, Drs. Rust and Hartzell, for a quarter of a million dollars a year for the work of Christian education in the Southern States. One hundred thousand of this, it is hoped, will be raised by donations from individuals and our wealthier churches. In approving this part of the call the Bishops said at their late meeting: "Our churches and members of larger means are affectionately reminded that this society affords an opportunity to confer upon multitudes of God's poor the blessings of Christian culture, and prevent their perishing for lack of knowledge." A few thousand dollars erect a seminary or college building, or endow a professorship,

thus planting permanently a centre of sanctified education for future generations.

One hundred and fifty thousand dollars of the quarter of a million have been apportioned to the Conference to be raised in the regular annual collection for this cause. Last year the churches gave about \$70,000 through the Conference collections, and the Society received \$73,500 from outside sources. We are very sure the pastors of our great church ought to raise more than this in the regular collection for this cause, which has so much of good in it, not only to the souls of men, but to the church and nation.

As a matter of interest, we give what the six New England Conferences gave last year, and what their proportion of the \$150,000 is. We omit the \$5,000 bequest counted last year in the collections of the New England Conference.

| Conference. | Gave last year. | Amounts asked. |
|-------------------|-----------------|----------------|
| New England. | \$2,086 | \$4,500 |
| New Eng. South'n. | 245 | 3,000 |
| New York. | 324 | 1,000 |
| New Hampshire. | 449 | 1,000 |
| Maine. | 267 | 500 |
| East Maine. | 185 | 500 |
| | \$4,356 | \$10,500 |

Thus it appears that the New England Conferences raised a little less than fifty per cent. of the amount asked last year. The Conference will meet soon again, and it is hoped that the showing will be better. New England has many calls for help, and in many respects has a difficult field to cultivate, but we have no doubt that could our people be more fully informed upon the merits of our educational work in the South, the collections would largely increase.

Among the 420,000 communicants of the Methodist Episcopal Church in the Southern States are more than 300,000 who are poor and ignorant, and whose claims upon the American church and nation for education and elevation are unquestioned. The Missionary and Church Extension Societies aid in supporting pastors and building churches. The work of educating the ministry and teachers for this multitude rests almost wholly upon the Freedmen's Aid Society. About one-third of this vast population is among the poorer white people of the South.

We hear excellent reports of the good results of using the large lithographic chart which the Society has published to aid pastors in taking their collections. One brother says: "I never raised my apportionment so easily." Another says: "I raised eight dollars where we did not think more than two could be raised." Every pastor can have this chart by sending for it.

EDITORIAL COMMENT.

The draft upon our pulpit and pews in New England by the Western and Middle States still continues. We have just speeded with our blessing the departure of Dr. Bolton to the Clark Street Church of Chicago; Rev. S. F. Jones is expected to go to Evanston, M. E. Church in the spring; and thus we are allowing many of our best men to slip away from us to New York or to the West, and we get no adequate return for this drain. The only thing left to us by way of reprisal is to seize upon some of the young men that come to our Theological School from other portions of the country, license and ordain them, and as such as they are well fitted, put them in charge and train them for future usefulness. If we could only retain here all we thus train for work, we might be reasonably content. While the usual drain of our own connectional pulpits in the center or west, other denominations in our own vicinity take the liberty of inviting us many of our best preachers and workers to take a foreign journey, either by supplying to the standard of our own church needs. We do not wonder that they "covet these best gifts." Just now we are not a little stirred over the probable removal from one of our best pulpits of an esteemed minister who has been drawn into the meshes of the Congregational net. We could bid farewell to Dr. Bolton with the thought that he was not separating himself from us so far but that he might still be among us, as he is, by this time, on a foreign journey, either by himself removing his goods and effects across the short bridge which connects Chelsea and East Boston, yet he carries himself over a longer bridge than the weary miles lying between Boston and Chicago when he passes from Methodism into Congregationalism. We hope the ice-jacked stream which now ebbs and flows between the two cities of Chelsea and Boston may not in any way symbolize a feeling which might exist between his brother and his former colleagues and churches, or the new people over whom he may soon be called to preside. We hope it will be the bridge of connection rather than the stream of division. Might it not have been a wiser thing for this East Boston Church to wheel into the Methodist ranks, and thus secure a sure supply of good ministers for all time with no fear of unwelcome vacancies? Our Congregational brethren have long been better acquainted with it, they would love equally well Methodist economy and discipline. We congratulate them certainly this time. They have secured an able, devoted, earnest, attractive minister. He will bear with him both our regrets and our benediction.

Rev. D. P. Livermore responds in a pamphlet to the argument of Rev. Dr. Dexter, in the *Congregationalist*, against Woman Suffrage. The work is published in Boston by Cupples, Upham & Co. Mr. Livermore follows very closely after the vigorous editor, taking up his objections one by one, and with the side of the question advocated by Mr. Livermore, we are not so well prepared to give a judicial opinion as to the success of his effort in traversing the argument of his opponent. We have always been impressed with the weakness of the objections urged against woman's suffrage, whether *a priori*, philosophical, or practical. It has seemed to us only a question of time when our equals in everything but physical strength would stand by our side in the conduct of affairs. Woman's interest in them is equally vital, her judgment in reference to them equally intelligent, her sincerity and purity superior. The time is becoming limited when this result will be reached. She is already in our reforms and our politics, only without a vote. Her late conspicuous educational and forensic efforts have in no measure taken the bloom from her womanly modesty, while they have added to the best forces of our progressive civilization. If it be of the providence of God that woman shall be one more prominent actor in public affairs, the order of nature will not be perverted thereby, and we heartily say, "The will of the Lord be done."

In spite of the severe storm on last Tuesday, the Methodist Church in Epping, N. H., was filled with the audience gathered to participate in the revival exercises. The church has been thoroughly renewed. Titania, without a remarkably neat and comfortable vestry, has been constructed so as to open by double doors into the main hall. The church has been frescoed in excellent taste; a powerful and sweet organ has been placed in the rear of the pulpit; and the whole aspect of the interior is very attractive. The good work was commenced under the pastorate of Rev. F. E. White, and has been brought to a happy consummation by the death of Rev. Dr. J. P. Pike. Some four thousand dollars have been expended. The subscriptions for the expense have been so carefully secured, that no money-raising protracted, or interrupted, the religious services of the opening festival. Many of the pastors of the neighboring churches were present. Former ministers, with the assistance of Rev. Mr. Stearns, of the Congregational Church, and Presiding Elder Danning, conducted the religious exercises. The singing was exceptionally fine. The collection was a remarkably grateful one, and people lingered after the exercises were over to congratulate each other. Our friend of long time, the devoted and esteemed pastor, whose health is now pretty firm, although we wish it were better, rejoiced, as well he might, in the happy termination of efforts to secure this glad result. It is an auspicious era with this country church. It has one of the most convenient as well as attractive churches in the State, and of the cities. It has little to ask for now but the benediction from on high. Hearty cheers followed the earnest prayer of Rev. Bro. Thurston that the church, as well as the house of worship, might be rededicated to God and a blessed refreshment from the Spirit be enjoyed. The answer to this prayer we shall hopefully expect to hear of hereafter.

The Chicago Methodist Social Union seems to be constantly growing in favor with the people called by that familiar Christian title in that busy lake and railroad city. Its membership now numbers 180, and strenuous efforts are put forth to greatly increase its patrons. This social religious club is one stage in advance of us in Boston—it admits ladies to its membership; and the women of Methodism in the western metropolis are availing themselves of their opportunity. We invite our ladies two or three times a year, and make a festival of the occasion. They have wisely intimated that they would prefer to attend the regular meetings when debates and practical addresses are in order. Why should they not be permitted to come in, if they so desire? Their soprano voices would secure a delightful harmony in concert with the male tenor and bass. These Social Unions are something to be initiated in all our large towns and cities. They are means of grace, as well as of social and intellectual enjoyment, and afford a happy opportunity for the young people of the church to enjoy a sensible entertainment in the company of their mature friends.

The National Woman's Christian Temperance Union has taken up in hearty earnestness the work of the "White Cross Army." The two evils of drunkenness and impurity are also inevitably associated together, and it falls naturally into the field of labor for Christian women to fight against these twin foes to the home and to the prosperity of the State. The remarkable revelations and concerted movements in England to defend the family, especially the young girls exposed to peril, have aroused the women of this country on this side of the Atlantic. Miss Willard, as president of the Society, sends out a ringing appeal to its members to enter upon this portion of their broad and threatening field. They will study the question in their local districts, gather up facts, awaken public interest, and seek to quicken the zeal of magistrates in the execution of such laws as we now have. New legislation will be sought, mothers' meetings held, and lectures will be secured on the subject. The ladies also, will increase the circulation of the tracts published in the White Cross Series, which, although intended for men only, are many of them written by women, and are of the purest and most impressive character.

The Law and Order League has not only a local but a national existence. The fourth annual meeting of the united bodies is called for the 22d of February—an auspicious date—in Cincinnati, Ohio. There will be a report, an annual address, and speeches from eminent speakers from different portions of the country. The several State and local Leagues are invited to send delegates to the convention, to hold meetings on the same day, and to interchange telegrams with the convention in Cincinnati.

The new lecture will be upon the Congo Valley and the great new, free State of the African International Association, with the openings for Christian missions. It will be of special interest to all friends of missions. This lecture will be delivered on Tuesday evening, Feb. 2, in Horticultural Hall.

The *Daily American* of Nashville, Tenn., Jan. 8, contains a full and interesting account of the opening of the Webster Industrial Home, in connection with the Central Tennessee University, of which Dr. Braden is president. Dr. Atticus G. Haygood made the chief address of the occasion. He gave an interesting and eloquent portrayal of the progress of education among the colored people, and referred particularly to the call of the hour for well-trained men in all the forms of practical industry. Like all Dr. Haygood's addresses, it was fresh, practical and inspiring. Bishop Walden, Dr. Rust and others participated in the occasion.

academic edifice for the New Orleans University. The interesting exercises were to occur Jan. 23. Bishops Mallinck, Walden and Bowman, with Rev. Messrs. Cushman, Hoyt, Dale, Duncan, and Drs. Rust, Albert and Hartzell, were to speak on the occasion. The building will cost \$40,000, and will accommodate 160 students, with chapel, recitation rooms, dining-rooms, etc.

Judge E. L. Fancher, a member of St. Paul's M. E. Church, one of the ablest lawyers and most respected high magistrates of the city of New York, has been elected president of the American Bible Society. He has the public reputation, the marked respect, and the pronounced religious faith which eminently fit him for this position at the head of the great common charity of the Christian people of the land.

Dr. E. E. Hale is president of the large Eastern Branch of the Chautauque University, whose summer seat is Framingham. He is evidently magnifying his office. He had a general meeting of the association at his church last Thursday evening. The subject of discussion was "John Milton." President Eliot of Harvard delivered an address. Rev. J. D. Pickles read a scholarly paper upon "Milton's Prose Writings," and Dr. Hale made supplemental remarks. He proposes to arrange another general meeting, at or near to the birthday of Dr. Vincent, the founder of the University, Feb. 20. Dr. Phillips Brooks is to deliver the commencement address at Framingham, next summer.

Rev. Walter Eli writes:—

"I have longed in vain for an announcement of the death of the wife of Rev. C. S. Morse, of Burnside, Ct. The statement in this week's paper that your Conscientious correspondent has been sick, doubtless accounts for this apparent neglect. Sister Morse's death, which occurred Nov. 29, was most triumphant. A full obituary has been sent you."

The obituary will be found in another column.

Joseph Cook lectured in Cheltenham Hall, New York, Sunday afternoon, Jan. 17, on "New Temperance Issues, Educational and Political." The *Herald* says: "Andertown and gallery, platform and aisles, were crowded by ladies and gentlemen anxious to hear him." Many were turned away unable to find standing-room. Mr. Cook is about to begin his eleventh season of Boston Monday lectures in Tremont Temple; subject, as heretofore announced, "Vital Orthodoxy at Home and Abroad."

Dr. Vincent desires us to say "that the pressure of work upon him for the next month or two will be so great, that his friends must excuse him if letters are not promptly answered. Hundreds of letters have accumulated, which he is absolutely unable to answer at present. The necessity for this statement is a source of regret to him; but it is absolutely necessary."

To many of our readers the name of no member of our church is more familiar than that of Bro. J. E. Short, of Lowell. His sudden death, last week, without any immediate premonition, of heart complaint, was appalling on the human side; but it was a merciful translation to our devoted Christian brother. He was in our office only a few days before, apparently in as good health as he has enjoyed for years. His "conversation was in heaven." He was greatly interested in whatever pertained to Christ's kingdom, and probably took as much spiritual comfort in public and social religious services as any member of the church. His face was always a good barometer of the spiritual influence of a sermon or social meeting. For many years he was a conductor on the Lowell railroad, and never had an accident happen to his train. In succeeding years he was ticket master in Lowell, and was honorably retired only a short period since, greatly esteemed by the company for his intelligence, probity and courtesy. Happy is he who is ready to enter the angelic chariot at a moment's summons! Such a man was our excellent Brother Short.

Prof. S. S. Curry, who is the able instructor in elocution in Boston University, and is laboring with good promise of success to establish, on a separate and permanent basis, a School of Expression, makes, in a uniquely published form, the first annual report of the school. It has now 119 registered pupils. There have been many more applications, but the high grade at which the school is kept has prevented their entrance. These students come from all portions of the country, and are gentlemen and ladies of high moral character and of good natural gifts. The relation of the School to Boston University enables it to give a wide literary, scientific, and, if desired, classical training. The Dean, Dr. Curry, speaks earnestly, and we hope it will prove successful, for funds to place the institution upon a firm foundation.

One of our New Hampshire pastors writes:—

"Here is a subscription from a brother whose money is so limited he thinks he cannot pay for Zion's Herald, although he can find enough to furnish him in tobacco. So he wants his paper sent him in tobacco. The old pipe must have its fires running, even if health, mind and heart suffer. Lord, hasten the time when the question, 'Do you use tobacco?' will not be confined to candidates for the ministry, but will be addressed to applicants for church membership! Therefore, please stop giving it to the pipe and present it to tobacco, \$10, Herald, zero; missions, zero."

Yours righteously indignant."

Rev. W. H. Lawrence, formerly a member of the faculty of Clark University, and for the last three years pastor of the Centenary M. E. Church, Charleston, S. C., closes his term under specially grateful circumstances. The church has enjoyed a great revival, adding hundreds to its membership, is now heartily united, and is in an excellent spiritual condition. The last quarterly conference passed a series of very commendatory resolutions in view of the closing of the pastoral term of Brother Lawrence.

Rev. Dr. White delivered the opening lecture of his series upon Africa, in Horticultural Hall, last Thursday evening. This lecture was preliminary, and was devoted to a sketch of the exploration of the country by the Phenicians, Carthaginians, and the Portuguese. The speaker also gave an account of the character and extent of the slave trade, which has been the blight of the Dark Continent. The new lecture will be upon the Congo Valley and the great new, free State of the African International Association, with the openings for Christian missions. It will be of special interest to all friends of missions. This lecture will be delivered on Tuesday evening, Feb. 2, in Horticultural Hall.

The *Daily American* of Nashville, Tenn., Jan. 8, contains a full and interesting account of the opening of the Webster Industrial Home, in connection with the Central Tennessee University, of which Dr. Braden is president. Dr. Atticus G. Haygood made the chief address of the occasion. He gave an interesting and eloquent portrayal of the progress of education among the colored people, and referred particularly to the call of the hour for well-trained men in all the forms of practical industry. Like all Dr. Haygood's addresses, it was fresh, practical and inspiring. Bishop Walden, Dr. Rust and others participated in the occasion.

Personal and Miscellaneous.

The *Baltimore Methodist* makes an earnest appeal to its patronizing district for a wider circulation, and thus for a broader opportunity for usefulness. The paper amply merits its usefulness. It is a neatly-published, vigorous, well-edited, spiritual weekly, and will bring a manifest re-enforcement to every pastor if he secures its general circulation in his charge.

Our tireless Principal Bragdon does not propose to graduate young lawyers of the fair and gentle sex, but he does seek to give to them clear ideas of the fundamental principles of common law, and enough of the processes of administering law to secure for them an intelligent knowledge of it, which every woman should have. This Mr. Alfred Hemenway is teaching in Lasell Seminary.

Bishop Foss is expected to sail the 3d of February from New York to attend the European Conference, and also to visit, as a delegate from our General Conference, the Irish and English Wesleyan Churches. His wife and three of his children accompany him.

We have received the programme of the services at the "ground breaking" of the new

We were shocked at reading in our morning paper of Friday, the 22d, the death of Rev. W. Seavey, pastor of the Methodist Church in Nahant. He preached on Sunday, the 19th. A severe attack of pneumonia proved fatal, and he died on Wednesday last. He was born in Greenland, N. H., in 1849, and was in the very prime of his young manhood and usefulness. Two years since he enjoyed a prolonged tour in Europe, and brought back with him rich material, which he worked up into very interesting lectures. These have attracted much attention in various portions of the country. He graduated at Wesleyan University, Middletown, Conn., in 1874, was married to Miss S. I. Taylor of that city, united with the New England Southern Conference in the same year, took a church seat in the New England Conference, and was admitted in Nahant by arrangement between the presiding elders. He was a man of scholarly habits, a Christian gentleman in his manners, earnest in his ministerial work, and esteemed in his fields of labor. He was conscious to the last, and his final hours were filled with Christian triumph. Our sympathies are very warmly awakened for his suddenly and greatly bewailed family.

The Methodist Social Union at its regular monthly meeting last Monday evening was well attended and more than usually interesting. After the supper, given in Tufts' best style, President Shepard called upon Rev. Geo. Phinney to open the exercises with prayer. The consideration of the evening was the "Solidification of the Church-memories; its Use, Abuse and Modification." The speakers being Rev. Dr. J. O. Knowles, Bro. Kilbuck, of Lynn, Rev. Dr. Thayer, Dr. Wooding, and Bro. Rogers, of Chelsea. The speeches were all very loyal to this important institution of our church, although various modifications, which were believed to be improvements on the common stereotyped methods of conducting the meetings, were suggested. The discussion was very animated, and when the time came to close the exercises these features were on their feet desirous of speaking. It was voted to continue the subject at the next monthly meeting.

We enjoyed the privilege, last Sabbath, of worshipping with the Main St. M. E. Church, Nahant, N. H. For some eight weeks services have been held in a hall while the building has been thoroughly repaired and renovated. Sunday was the happy day of reopening. The church was in fine condition, the roof repaired, the audience-room neatly frescoed, and the backs of the seats heightened and rendered much more comfortable. The day was cold, but the house was full. Its seating capacity is nine hundred. Pastor J. H. Haines was full of gratitude and joy. The singing was congregational, led by a well-trained organ and a large chorus choir, the pastor with his magnificent voice acting as precursor. It was every way a worshipful service. This fine church is without indelible stain, and is both happily united and in a revived spiritual state. During the last week a number of persons have been seeking religion, and there is a blessed promise of a continued and fruitful work of grace. 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the fourteenth volume of the former and the third of the latter. Both periodicals have been justified their claims to patronage from the religious public.

Anson D. F. Randolph & Co., New York, have arranged for the simultaneous publication of an American edition of *The Expositor*, a very valuable and popular English exegetical monthly magazine. It is edited by Rev. W. Robertson Nicoll, M. A., a well-known Biblical expositor. This periodical is sustained by the best critical scholars in the sacred text, such as Prof. Westcott, Prof. Franz Delitzsch, Principal Dawson, Dr. Alexander MacLaren, and Prof. Stokes. All these have papers in the January number. The topics are those in present discussion—the "Epistle to the Hebrews," "Ignatius Epistles," "Cosmogony of Genesis," "The Bible and Wine," "Physical Causes of the Destruction of the Cities of the Plain," and "The Discovery of a New Bible Manuscript," \$2.50 a year.

Burpee's Farm Annual for 1886, is a very handsome and complete catalogue of garden, farm and flower seeds, bulbs, plants, troughed live-stock and poultry. It contains 128 pages, two colored plates, hundreds of illustrations, and is bound in an illuminated cover. It contains much information of value to every farmer and gardener, and will be sent, free, on application to W. Atlee Burpee & Co., the well known seedsmen of Philadelphia, Pa.

The North American Publishing Company of New York propose to issue in May a volume of reminiscences of the late President Lincoln, edited by Allen Thornehill Rice, editor of the *North American Review*. The volume, which will have contributions from a great variety of writers, many of them of well-known literary ability, promises to be one of marked interest. It is to be a subscription book.

General John Newton, Chief of Engineers, United States Army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate, from their beginning to the completion of the work. In this paper the views of Jonathan Edwards, Joseph Bellamy, and Dr. Jonathan Edwards in his discussion with Dr. Chauncey, are presented. Rev. E. D. Whittle, D. D., of the Pacific Theological Seminary, considers the "Opinions of the New England Divines upon Scriptural Eschatology," not completing the discussion, but proposing its continuance in a succeeding number. In this paper the views of Jonathan Edwards, Joseph Bellamy, and Dr. Jonathan Edwards in his discussion with Dr. Chauncey, are presented. Rev. E. D. Whittle, D. D., of the Pacific Theological Seminary, considers the "Opinions of the New England Divines upon Scriptural Eschatology," not completing the discussion, but proposing its continuance in a succeeding number.

A note was received a few days since from Rev. H. W. Bolton, of Chicago, saying that he had just attended the funeral services of Mr. Andrew Griffin, who died Jan. 18 in that city. Mr. Griffin was for many years a highly-respected citizen of Chicago, and an active and efficient member of Pine St. Church. He was in many particulars a very rare man, commanding in person, with a clear, high and positive religious experience, a heart overflowing with emotion, and with a power of language to express his thoughts and feelings, in prayer and exhortation, equalled by very few. Those who have mingled with him in the social means of grace, will not easily forget the precious testimonies they have heard him give of the power of redeeming grace and the joys and blessings of a knowledge of sins forgiven, through faith in our Lord Jesus Christ. For more than forty years he lived in the enjoyment of a bright religious hope, and at the ripe age of 84, died in the consolations of that faith which had been his solace and comfort for so many years. He leaves a wife, two sons and two daughters, who mourn the loss of a devoted and affectionate husband and father.

Pastors and Laymen of the Methodist Episcopal Church! Have you ever thought of the trustees of the Wesleyan Association? Of what they have done and are doing for the Master? Sixty-three years ago, a few brethren (all but one now gone after their reward) came together, and, in presence of faith, decided to start a paper for the dissemination of Christian truth, to be believed by the Methodists. They were poor—all of them with but a few thousand dollars—but they jointly signed notes which enabled the party selected to start the paper.

You know something of the results, its history and the good it has done since it has been published, and believe it is the oldest paper in the denomination in America. During the year, have been highly gratifying, 178 accessions having been made to its membership, and the current expenses fully met, with a margin in its favor in the treasury.

East Boston, *Saratoga St.*—Dr. Baldwin has been assisted in special services by brethren of Boston and vicinity. The meetings are very interesting; over thirty have presented themselves for prayers during the last week. The meetings are still continuing.

South Boston.—The Dorchester St. Church has been sold to the Fourth Presbyterian Church of Boston, who are making some useful changes and expect soon to occupy it as their place of worship.

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Charlestown, *Monument Square.*—The special services in which the pastor has been assisted by Rev. Mr. Montgomery of Norwich, have been attended with marked success. The church has been greatly blessed, and many seekers have presented themselves for prayers. Last Sunday the pastor appointed a special season of fasting and prayer, continuing the morning service after the noon hour until one o'clock. It was a season of great power.

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ONE OF THE ASSOCIATION.

N. E. Methodist Historical Society. The New England Methodist Historical Society held its annual meeting in Wesleyan Hall on Monday morning, Jan. 18, Hon. Jacob Sleeper presiding. Rev. Dr. Dorchester led in prayer. The president made an interesting address, calling attention to the fact of the awakening of interest in historical matters in political, civil and religious circles, and referring specially to the restoration of the old State House and the preservation of the old South Church and Faneuil Hall. He referred feelingly to the spirit of union of our common Methodism as manifest in the Centennial Conference held in Baltimore, and to the marked prosperity of this Society during the past year, and expressed the hope that an endowment of \$20,000 would soon be given to the Society.

The report of the directors was made by Rev. E. A. Manning, referring to the guarantee fund for defraying the rent of the new rooms which had been provided through the efforts of the Society, and also the permanent fund of \$20,000, which Hon. Jacob Sleeper had interested himself in raising by securing a hundred live members, he having contributed \$7,400; the widow of Rev. Stephen Puffer, for a memorial fund in honor of her husband, \$200.

The report of the librarian was presented by Bro. Willard S. Allen, showing number of books at last report, 1,318; added during the year, 1,126; pamphlets, 6,410; added during the year, 3,113; total at date, 9,223. The largest donation from a single individual was 730 books and 1,108 pamphlets from Rev. R. W. Allen, D. D. Rev. J. W. Hamilton, D. D., had presented the Society with a portrait of John Wesley and 446 of his preachers.

Reports of interest were also presented by the historiographer, Rev. Dr. Dorchester, D. D., the corresponding secretary, Rev. R. W. Allen, D. D., the chairman of the committee on papers and essays, and the treasurer. The latter showed an advance during the year of the "permanent fund" from \$30 to \$8,000; fitting and furnishing new rooms at an expense of \$300; receipts during the year, \$8,851. The increase of membership during the year was 43; total membership, 397.

The following officers were elected: President, Hon. Jacob Sleeper; vice-presidents, Rev. Stephen Allen, D. D., of Augusta, Me., and five others; honorary vice-presidents, Rev. Jas. M. Buckley, D. D., and twenty others; corresponding secretary, Rev. R. W. Allen, D. D.; D. D. (post-office address, East Boston, Mass.); recording secretary, Rev. E. A. Manning; treasurer and librarian, Willard S. Allen, A. M.; historiographer, Rev. Dr. Dorchester, D. D.; board of directors, Hon. Wm. Claflin, D. D., and twenty-three others. The usual standing committees were appointed, after which Rev. Stephen L. Baldwin, D. D., of Saratoga St. Church, East Boston, delivered a very interesting address on "Lessons from the History of Methodism in the Past Century," which elicited decided tokens of approval in the applause with which it was frequently interrupted. The address will be published in full in the report of the annual proceedings.

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Boston, *Winthrop St.*—At the fourth quarterly conference a resolution was unanimously adopted by a rising vote, expressing the heartfelt thanks of the members of the conference to Rev. A. B. Kendig, D. D., for his devout and abundant labors during his pastorate with them, and earnestly asking for his return to them for the ensuing Conference year. The interests of this church, both temporal and spiritual, during the year, have been highly gratifying, 178 accessions having been made to its membership, and the current expenses fully met, with a margin in its favor in the treasury.

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The Family.

THE TEMPLE.

A Dedication Poem.

BY REV. ARTHUR J. LOCKHART.

Once on Moriah's sacred height
Was builded, in the days of old,
A people's wonder and delight—
A fane of marble and of gold;
Green crown of lofty Lebanon—
The cedar left its kindred shade,
And, with the smoothly quarried stone,
Was in that lovely temple laid;
Till, day by day, in silence, still,
A grand expression of Jehovah's will,
Richly it rose, and 'throned in light on high,
Its walls gave back the radiance of the sky.

Then came the memorable day,
In Hebrew annals proudly known,
When a great King in rich array
Passed through its gates, all open thrown;
And Israel's sons were gathered there,
With daughters—many a blooming maid—
Rejoiced to see, so grand, so fair,
The temple of the Promised Land;
They thronged the gates with cheerful songs,
And praise re-echoing from tuneful tongues;
The trump resounds, and loud the timbrels ring,
While to its home the ark the people bring.

Then awe and silence filled the space,
While, to its sacred shrine restored,
There filled anew the holy place
The cloud and glory of the Lord;
The astonished priests the shrine desert,
Baffled by that fierce, blinding light;
For o'er the desert's sandy skirt
The Syrian sun is not so bright;
But lo! a kindly voice was heard,
In measured utterance of a holy word:
"Said not the One whose name we may not tell,
That in thick darkness He would deign to dwell?"

"And I have surely built for Thee
A settled place; have here supplied
A house of wealth and majesty,
Where Thou may'st ever more abide;
But with Thee, O Jehovah, dwell
Our joy, exult our solemn mirth;
And canst Thou o'er consent to dwell
In homes and temples on the earth?
Thee, Master of the angelic train,
The spacious heaven of heavens cannot contain,
Nor the wide world where rolls immensity;
How should this house which I have built
For Thee?"

That raptur'd peasant passed away;
Its smoking altars are no more;
And chanting psalm and sacred lay
Sound in that temple nevermore;
No more the thronging people meet;
No more the bleeding breast is slain;
From holy place and hallowed seat
The exulting veil is rent in twain;
The Hebrew shrine in ruin lies;
Offered to God is the great sacrifice;
Where'er He shall be sought He may be found,
For every spot of earth is holy ground.

So, in the faith that heavenly Love
Hath made our lowly life divine,
As thine who did His goodness prove
In palmier days of Palestine,
We rear our temple's humbler walls
To Him who did for sinners die—
Whom, still, the Son Jehovah calls—
The throned Sovereign of the sky;
To Him, the Man of Sorrows known,
Who bore our heaviest burden in His own,
Who ransomed us to His divine estate,
To Him this shrine of prayer we dedicate.

Here shall be gathered sons of God,
And daughters, in the future years;
These altars and altars shall be trod
With joy, and wet with grateful tears;
Here, rising on the wings of prayer,
The soul shall make her wishes known,
And songs, adroit in hallowed air,
Mount upward to Thy eternal throne;
Here shall be heard the convert's cry,
When the assuring Comforter is nigh;
The shout of praise, the loud or deep amen,
As some responsive heart is touched and moved again.

Here shall the weak and trembling saint
His faltering courage still renew;
Here sorrow under her complaint,
And grief her heavenly portion view;
And here the world-entangled son
Shall search his heart with jealous care,
To note the good he left undone,
The sin he has been treasured there;
To see where late the serpent slept,
To cleanse the spot where reptile Evil crept;
With faith to mount, with holy love to glow,
And bid once more the heavenly healing flow.

So let us build our lives aright,
With stones of beauty and of truth;
Let fair proportions greet His sight,
Not blackening shades and forms uncounted;
Let the foundations firm be laid;
As Heaven decrees, our steps account;
And be the immortal structure made
After the pattern in the mount;
So when these walls, which we have raised,
No more remain our Lord Jehovah's praise,
With deathless songs and altars ever pure,
Our heavenly house forever may endure!

THE AFRICAN MISSION.

Cause of its Failure.

BY REV. J. G. FINGER.

(Continued.)

The writer would gratefully acknowledge the faithful services and unremitting efforts of all the missionaries and teachers, both male and female, who, all along the decades, labored and suffered night and day, trying so hard, in the name of the Lord, to overcome the difficulties and hindrances in the way of success among the native people. So entirely did the ruling class keep themselves aloof, in feeling, from the native population, that they almost considered it an insult to call that their country. I said to an official one day who was going to America on a visit, "When do you expect to return to your country?" He was highly offended, and replied, "My country! It is not my country any more than it is yours!"

But what gave the mission its gradual and final death-blow, was the long and persistent ill-treatment of the natives

by the Republic as individuals, in commercial intercourse. This evil influence began to be felt as early as 1842, but did not ripen into an actual barrier to missionary success among the native tribes till many years later. The reason was that all missionary operations among them were new and excited their admiration; and also because the missionaries at that time had full faith in the belief that the whole country would in the near future be redeemed to Christ.

It will be understood that in former years, especially, most of the exports at Monrovia were of native production; that is, were brought into town by them on their heads, sometimes from a long distance; valuable articles indeed, such as ivory, cam-wood, palm oil, etc., for which they should have been paid a fair price, instead of being turned away with a mere pittance, consisting only of a few trinkets, thus virtually robbing them of their values, regardless of the future consequences upon the native mind, and also of its reflex influence upon themselves. This long-continued treatment did its work at last, and that, too, at a comparatively early period of the mission. This grand and glorious mission did not die of itself; the missionaries did not kill it; the unhealthiness of the climate did not kill it; the native people did not kill it; but it was killed by the injurious influence of the Republic, which for their own sake and the good of the country should have been thoroughly committed to its interests.

By such treatment the natives after a time lost all confidence in their honesty and religion, and the missionary cause suffered proportionally. Hence the earnest inquiries after the "God Palmer" ceased, together with their interest in the missionaries, and they settled down into a careless, stupid, and skeptical condition, from which it was impossible to effectually arouse them by any subsequent missionary efforts.

The Liberians were terribly blinded as to their own interests in pursuing such a policy with the native people. And what is the result? The mission as an evangelizing agency for the redemption of Africa is dead, the Republic financially poor and perhaps bankrupt, the Christian church within its bounds in many places languishing, and the heathen still remain as a whole in their ignorance, blindness and superstition.

From such a death, with Liberia for its base of operations, there seems to be no earthly prospect of a resurrection. In 1853 Bishop Scott, at the risk of his health and life, visited that mission to give it the benefit of his wise episcopal supervision. He did all the good he possibly could, but being obliged to go on shipboard before nightfall, to escape the fever, he made some limited observations, depended very much on the representations of others, gave many important instructions, superintended the Conference, gave the mission his blessing, and soon left for other parts of the work. It may be a question whether, in view of the influence of the climate upon the Bishop's health, it was the best thing to do, especially as it was impossible for him to remove the standing obstructions to missionary life and success.

In 1858 the authorities of our church tried another experiment to resuscitate the mission to life and success by setting apart a colored bishop in the person of Francis Burns as superintendent of that work. A better selection could not have been made in the Liberian Conference. I knew Bro. Burns well; he often preached for me at Monrovia when I was suffering from fever. No doubt he did all that he possibly could do, under the circumstances, to discharge the office of bishop, but his field was limited, and the church members few and very destitute of the true missionary spirit; and, all things considered, it was utterly impossible for him to make any marked improvement in the condition of the mission.

Bishop Roberts, the successor of Bishop Burns (with whom I was personally acquainted, being members of the Liberia Conference), entered upon his work with energy and zeal, and probably did it well, but the mission being dead, together with the Republic, as an evangelizing agency, he, too, passed away without bringing the mission to life.

Bishop Haven visited the mission in 1876. He gave many valuable suggestions, met the Liberia Conference, made all the observations he could, considering that he must, like Bishop Scott, return to the steamer every night, and soon left for other parts. It is true his presence there was an inspiration to the ministers and members; still, matters on the whole were not essentially improved touching the great fact of the true mission work.

The Liberians have of late years been engaged in war with different tribes, and have been trying to conciliate their favor. One who understands the inwardness of this whole affair, does not think it strange there should be war and various other troubles; the wonder is, that those powerful tribes do not combine and destroy their oppressors on the coast.

I firmly believe that the rulers of Liberia are mainly responsible for the death of the African mission, and consequently for the perpetuity of much of the heathenism of that country. The church at home has been ready with men and means, at the risk of ease, comforts, and even life itself, to carry the Gospel to that people; the Macedonian cry has been heard in earlier years all through that land, "Come over and help us;" and the promises of the Gospel are ample, free and full. Why, then, has the mission failed so far? Is the native people are concerned? Simply because the Liberians have never had any real missionary spirit, have never been any sort of an evangelizing agency, and because the missionaries could not surmount the difficulties in the way so as to perpetuate the life of the mission in the native department of the work.

The mission has done, and is still doing,

much for Liberia, but it has lost its grip on the native people. If ever that great country is to be redeemed, it must be from some other source than Liberia as its base of operations. The Liberians are now reaping some of the bitter fruits of their folly in the sixty-five years of unjust dealings with the native population. Emigration to Liberia has nearly ceased, there not being anything there to invite it. Commerce is small, for the producers are few, the ruling class generally preferring mercantile and professional life to agriculture; while some, it is true, have farms near town somewhat productive. The land, even, in Liberia is not cultivated as a general thing, for the want of capital and men of push. Trade with the native people is comparatively small and uncertain, from the fact that some articles of commerce, such as ivory, have become scarce, but mainly because they can get so little for their products, and, being naturally indolent, they feel that they have little or no inducement to activity. Besides, they have become alienated from the Liberians because of the harsh and unjust treatment received from them. It is a fact that the little Republic of Liberia is suffering every way, financially, morally, and socially, from the long continuance of such an extensive body of heathen in their own midst, with all their contaminating influences, going down to death in the darkness of moral night as the result of an unwise policy of those in authority.

But instead of suffering these fearful consequences of an unwise policy, this little State, like an oasis in the desert, together with the mission hosts, might have gathered into the church of God a rich and glorious harvest of native converts; and valuable emigrations of colored people from many parts of our land would have been attracted to those shores, taking with them wealth, education, Christian principle, and every possible facility with which to push forward the work in all directions, and which would by this time have built up, by Divine assistance, a great State—the home of the colored race, civilized, educated, Christianized, and become a praise in all the earth.

But it almost seems like solemn mockery to say that might have been! What is it now? The Lord pity us! The Lord pity Liberia in its poverty and dismal future! The Lord pity the thousands of poor heathen who must die in their ignorance and superstition because of the unwise policy of the past!

But already I behold a distant gleam of hope. I almost see the dark curtain of moral night lifted from that numerous people, not by the old methods, it is true, but by the power of God as exerted through the agency of Bishop Taylor and his well-trained hosts, who have or may hereafter engage under him, or his successor, in that glorious work. As Bishop, he will do all he can for the church at Liberia, but his great mission is to the native people. He needs the prayers, sympathy and material aid of the entire church. Even now I almost see him rallying his forces to the conflict, marching into the very heart of the "dark continent," and then like a two-edged sword, cutting his way, east and west, conquering the millions for Christ, spreading the pavilion of Gospel salvation over that entire people, and raising the shout of victory to the Most High, that Africa is redeemed and brought home to God.

Dundee, Ill.

THE BULB LESSON.
I gave to the little girl Gold-Locks
A small brown bulb one day,
And said, "Here is a lilyacin,
Have this for your winter play.
You're to plant it and to tend it—
All care to fall on you,
And when its time has come to bloom,
The flower will be blue."

No task could have been sweeter
To the childish happy heart,
Now let it stand in the dark awhile
Until too much light start,
The blossom will be sure
If those are first to grow.
I added, but he hurried off
Saying, "Oh, yes, I know."

But small was her stock of patience,
For in an hour or two
She had it in the window where
The sun came streaming through,
As warm as his beams are likely
From winter skies to fall,
And there she left it day by day,
Nor sheltered it at all.

Of course the bulb pushed upward
Quickly its spikes of green,
And then, most watched, most waited for,
Some clustered buds were seen.
And oh, the little girl Gold-Locks
Clapped hands to see it grow,
And wondered when along the stalk
The flower blue would show.

But, alas, no sweet sky color
Ever the green sheaths burst;
The roots had failed, because the top
Had too much light and sun.
And I said to the little girl Gold-Locks,
Whose tears were quick to run,
"The true small brown winter bulb
Was glad to feel the sun;

"But a little patient waiting
For the glory and the heat,
Would have spared this early loss and blight.
And made its life complete.
A slow and dark beginning—
Merely a week's delay—
And there had been in full blue bloom
A lilyacin to-day!"

—CLARA DOTT BATES, in *Congregationalist*.

BISHOP TAYLOR.
[From a private letter to Rev. Wm. McDonald.]
DEAR BRO. McDONALD: For months past I have not found time to read the papers, and two months ago I lost my spectacles in the interior, and could not replace them, and could not read a line without them; but as I passed through Loanda a few days since, I found an old broken pair that I had laid aside; and on a Portuguese steamship bound for Lisbon, I am reading up the news of the last six months. Many questions have been discussed in which I am interested, but would not have spoken to them, had I been present with a right to the floor. One, however, demands from me a few words. The question having been submitted and passed, it is too late for a speech in regular order; but as it is always in order for a Methodist to tell his religious experience, I wish here and now to pen a little of mine on the line of finance.

values of 1855, that swamped California and shook all the commercial nations of the earth, together with a fire that burnt out my church property, left me under an intolerable burden of debts, for which, on behalf of the church, in my sincere but unwise generosity, I had become personally responsible. Knowing the difficulty of collecting funds for a burnt-out undertaking, I determined not to ask nor receive donations, but to make the money and settle with all concerned by writing and selling books. I meantime entered into a distinct agreement with God, to go on fulfilling the Gospel ministry He had entrusted to me, the same as before, without the slightest compromise with the book business. Thousands of my friends can recall the facts to this day, that where I had even but a single night, I preached, exhorted, called for seekers, and labored at the altar, usually with soul-saving results, till 9.30 or 10 P. M. Then, on the eve of dismissing the congregation, gave a few words of explanation in regard to my books, giving opportunity for any who wished to tarry and examine them after the congregation was dismissed. Through all the twenty-eight years intervening, I have stuck conscientiously to the self-denying principle of refusing offered gifts of money for my personal benefit, or that of my family, with the qualified exceptions which I will name. My books were as cheap as any of their kind in the market, and God owned them as instruments in the salvation of many souls.

My preaching, dispensed day and night, six days per week, was without money or price; and out of the profits of my books I paid my own traveling expenses and supported my family; the two latter being but incidental, and not the object of my toils.

I had an unquestionable right to receive the cheerfully tendered offerings of multitudes who received mercy from God under my ministry; but for reasons that I need not state here I chose this extreme principle of Christian expediency. "All things are lawful for me," that are lawful for anybody else; "but all things are not expedient."

Some may recall an apparent exception to this rule. Official boards and their ministers, in a few instances, inquired of me the value of my time by ordinary book-sales, per week, and begged the opportunity of indemnifying me against loss, if I would spend a week or two in special services for them. I consented to the request of some of them; I received nothing as a donation. It was simply business.

At my meetings in Athens, O., under this kind of agreement, Earl Cranston and Dr. Moore, president of Denver University, and many other young men, were converted to God, and are now pillars in His Church.

It has required all the tact I could command, often, to refuse the proffered gifts of the people. A man in Queens-town, South Africa, whose family wife and grown-up sons and daughters were all saved at my meetings, came into the house of "our pastor," shouting aloud the praises of God, and wanting to accept money as an expression of his gratitude, and felt grieved and disappointed at my refusal.

A man of wealth, near London, Eng., a number of whose kindred had been saved under my ministry, handed me a paper, which I found to be a bank-check for £100 (nearly \$500). I respectfully declined to receive it, and handed it back to him with my thanks and explanations. He believed in me, as an ambassador for Christ, and in my ministry, and was anxious to have an investment in me, but saw that I had no personal stock in the market at any price.

Afterwards he said: "You sell books?" "Yes, brother. My calling is the Gospel ministry; my secular life the making and selling of books." "Well, I want you to give me an open order on your binder in London, for all the books I may want." "I did so. It was simply business; but in that way he got a chance to help me during the years I was in India, and out of the book-trade. He got many books of my binder, and paid his own price for them in drafts to me, as the Lord saw that I needed them in the prosecution of my work. With one draft he said: 'The Lord Jesus told me to send this to you for book account.'"

I replied: "It is a great compliment to my books to get an order from such a source." "For an hour or two," he said, "I laid up no money, but used it for God as it came to me. When that good man was dying, he sent me an order for books—twenty sets bound in best gilt and morocco—to give to his friends. He did not leave me a legacy, but while living arranged to deposit a fund with trustees, who were bound not to pay me a cent of the principal, but simply the interest, which amounts to \$800 per month, and is all paid to my wife."

I have, to save the feelings of particular friends, accepted articles of personal clothing; and one, who would, if need be, give me his fortune or his life, advanced me a small sum of money to meet an emergency, and says I shall not return it. I reply that I must pay it, or owe it as a debt. Persons often hand me money, saying: "This is for your own personal benefit." "I have taken it at once take out my book and pen, and in their presence put it down for Transit Fund, with explanations."

From the opening of the Transit Fund till its regular incorporation under the statutes of New York, last year, Mrs. Anderson Fowler was my recording secretary. The books have always been, and are now, open for inspection, besides the fact that the names and amounts of the donors are reprinted and published weekly. In my "Ten Years' Self-Supporting Missions in India," there is a full exhibit yearly of all receipts and expenditures, up to that date, and of all the missionaries by name and when sent, and what cost of passage, freight, etc. An annual exhibit of this sort has been made from the beginning, and will be to the end; but not a dollar of it comes to me personally, but in the way from the public at large. It is said: "Bishop Taylor's friends will furnish him with all the money he needs."

That is true of the good-will of my friends, but the door is shut, precluding their opportunity of investing a cent in my person, but can give as much as they like to my "Transit Fund."

The one individual exception to my rigid rule of refusing the offers of gifts in money, is in the fact that, three years ago, I admitted, at his own request, a private partner into my business of founding self-supporting missions; but I restrict myself to an amount that, by close economy, will barely make ends meet yearly. Having laid out some traveling expense money

at the beginning of the year for African outfit, etc., I have now to borrow \$100 on my passage back to Europe and Liberia.

Now, dear brother, living on this high plane of Christian expediency, with a conscience void of offense toward God and toward men, I would not stop a minute to reply to the harping of a thousand ordinary dogs; but when men in high official position, and almost unbounded influence among us, assail my reputation in the most public way, charging me, by implication, with "receiving large sums of money for sixteen years past, and giving no account of it"—in plain English that means *stealing and concealing*. This comes from my "own familiar friend in whom I trusted." I should care nothing for scribbles; but when the *Northwestern* endorses and sends forth his accusations, it becomes a serious matter. I remark, 1. That "these mine accusers" reflect severely on the wisdom of our church in taking up such a man as they represent me to be, and entrusting to him the episcopal supervision of one of the great continents of the earth; and 2. That they involve themselves in this dilemma, either first, as honest men, and men true to the church, to produce the evidence and prove their allegations to be true, or stand before the world as false accusers of an innocent brother.

Your brother,
WM. TAYLOR.
Portuguese Steamship St. Thomas, Oct. 17, 1885.

BUSY.
We were talking about the old ways,
And how the hours went by,
In those far-off, different, old days,
When I was a boy and you were a girl,
And the children thought they were severe,
Barren of beauty, empty of cheer.

The little girl with her patch-work,
The over-and-over stitch,
Ripped often, to make it match-work
Without any slide or hitch—
Ah, she looked a grandmother prim and old,
The picture sombre, and sad, and cold.

The knitting-needles, the day-stitch;
No pla-kwas done;
The spinning-wheel and its ray-glint
As it stood in the doorway sun
Whirling as fast as the slender hands
Could turn it, held by its hindering bands.

The lesson, the rarer story
Written in fire on the brain;
The joy of the hour complete
But to know all the books contain.
Never a picture to brighten the page,
Just the same books for the child and sage.

O, but the play was sweeter
So be it the whole was first thought;
The joy of the hour complete
For the good work gone before!
We ran and frolicked with all our might,
Bubbling over with life's delight.

We were learning another lesson
So be it the whole was first thought;
That the joy of life is to press on
In the work which we have to do;
To grow a little from day to day;
Into His likeness who works always.
—J. L. P., in *Christian Leader*.

THE INVALID'S SOCIETY.
A Few Questions Answered.

BY AN ASSOCIATE.

Q. What is meant by the Invalid's Society?
A. An unorganized association consisting of invalids and Christian workers, who find that blessedness comes to both those who give and those who receive kindly ministrations.

Q. When did this movement have its beginning?
A. Nearly ten years since by one invalid addressing a letter to another.

Q. How is membership secured?
A. By a subscription to the organ of the Society—the *Invalid's Visitor*—of fifty cents which will secure the magazine for a year, and a card of membership, if it is requested, with all other benefits to be derived from union with many hundreds of loving, praying Christian hearts. The address of each new member is given a Christian worker, whose office is to convey messages of welcome and sympathy. At the same time all members enjoy the privilege of addressing each other; of sending reading, both periodicals and books; of exchanging tokens of regard of various kinds; and best of all to pray for one another at set times; daily, at the twilight hour; weekly, on Tuesday mornings at ten o'clock, in connection with which is published a plan for Scripture reading and singing.

Q. Whom shall we address for sample copies of the *Invalid's Visitor*, and where is the office of publication?
A. Write to Mrs. Kate Sumner Burr, Walworth, N. Y., who is an associate member, and to whom all payments should be made.

Q. Are there any officers in this band?
A. None; the associate members occupy places of equal importance and respect.

Q. Are there any additional expenses?
A. None; all expenses are met from the subscriptions to the monthly magazine.

Q. Is this an Aid Association?
A. It is not, properly speaking; though many kind offices are performed for the needy. The *Invalid's Visitor* is furnished gratis to those members who have no means, the associate members contributing fifty cents a year, in addition to the regular subscription to the *Invalid's Visitor*, for this purpose.

The Little Folks.
MARGIE'S FRUITS.

BY KATE SUMNER GATES.

"Can you say your verse, Margie?" asked mama one bright Sunday morning.

"I guess—so," replied Margie, rather hesitatingly, as she turned from the window where she had been watching the frolics of her pet kitten. "It is something about fruits, I believe. I don't know what it means, though."

"Get your Bible and learn it right away!" I will explain it to you when you can say it," said mama.

Five or ten minutes later, Margie presented herself before her mother with a puzzled expression on her face.

"Herein is my Father glorified that you bear much fruit, so shall ye be my disciples." That is the verse, mama,

but I do not understand it. Does it mean real fruit like apples and pears and grapes? And how could everybody have lots of those?"

"No, dear," replied mama smilingly. "It means a different kind of fruit from that. You know, Margie, that of ourselves we are very selfish, impatient, fretful and oftentimes disobedient, and when we are, we grieve our Heavenly Father, for He wants us to be Christlike in all that we say and think and do. He has promised to help us overcome these wicked selves of ours, and to grow to be like Him. It is not easy or natural for us to do that of ourselves, but Christ's spirit in our hearts changes us."

"If you will look in your Bible, you will find that Paul wrote to the Galatians that the fruits of the Spirit—Christ's Spirit, you know—are 'love'—that means not only love to God, and papa and mama, but a loving, helpful spirit for all. Then 'joy.' God does not want His children to be fretful and unhappy, and we have every reason to be joyful, for we know that He loves us and cares for us. 'Peaceful' and 'long-suffering'—when we remember how patient and long-suffering God is with us, don't you think it ought to make us forgiving and patient? Then Paul says we must have faith and be faithful—trustworthy about everything; meek and gentle, forgetting ourselves, ready and anxious to serve and please others. Suppose, Margie, you take your Bible and learn the names of these fruits of the Spirit, for God wants you to bear them in your life."

"Is that being a Christian, mama?" asked Margie.

"Yes, dear."

"But I thought being a Christian meant going to church, giving money to poor folks, and such things."

"God's children do these things, but being a Christian is trying to be like Christ every day, and every hour of the day. Won't my little girl try?"

"I would like to," replied Margie gravely and earnestly.

"You must not forget to ask God to help you," said mama, kissing her tenderly. "And now we must get ready for church."

"I thought being a Christian was something hard, but I don't believe it is," thought Margie as she went upstairs.

"Margie," called mama the next morning. "I want you a few minutes."

"What for?" asked Margie, as she came reluctantly in from the piazza, where she was playing with Nellie Ames.

"You have not put your room to rights, nor dusted the sitting-room yet, and you know that our rule is, work first, and then play."

Mama spoke pleasantly but firmly, and Margie knew that she must obey, so she went for her duster. When she came back with it, mama had gone down stairs.

Now Margie knew perfectly well just how mama wanted it done, but she was in a hurry to get back to Nellie, so she flew around as fast as possible, not stopping to shake the table spread, nor move the books on the shelf. Generally it took her ten or fifteen minutes, but this morning she was through in less than five. Then she hesitated a minute or two. She knew very well that mama wanted her to make her bed and put her room in order, but she did not want to stop a bit.

"I don't think it is polite to leave Nellie so long," she said to herself; but she knew very well that that was no excuse at all.

"I'll just go out and see her a few minutes, then I will go up-stairs. Mama won't care for that."

But alas! for Margie. Once out with Nellie, she forgot to go back and finish her work.

"Want to go up to Kent's woods chestnutting?" said Tom, appearing in the dining-room door just after dinner.

"O—oh! I guess I do," replied Margie, clapping her hands delightedly. "It will be just splendid!"

"All right, be ready in five minutes—or less."

"I am afraid, Margie, that you cannot go," said mama very gravely. "You have not done your work yet."

And then Margie remembered—if she only had done it when mama told her!

"Couldn't you wait, Tom? I would hurry ever so fast."

"Don't see how I can, little girl, for I've only just got time enough any way. Isn't it rather late in the day for your work to be undone?"

Margie went upstairs with eyes overflowing with tears. Oh, dear! if she had only done as mama had told her. How could she have forgotten so! It was just as nice and pleasant as it could be; what a fine ride she would have had! She always had nice times when Tom took her. She hadn't been chestnutting this year either, and Tom was going back to college next week; perhaps there would not be another chance. Margie's tears flowed afresh at the thought, and she shook the pillows savagely, as though they were to blame for her disappointment. She would make the bed just as horrid as she knew how, and she would not dust at all, nor put the dressing table in order; she was half a mind not to do a single thing, she felt so vexed and disappointed. Of course she knew that it was her own fault entirely; this was not the first time that she had had to stay at home because she had neglected her work. Only last week she had to give up a ride with Grace Smith in her basket phaeton because she had become so interested in her book that she forgot her mending entirely. Mama had reminded her of it several times, but she had not wanted to stop. She had thought then that she would certainly remember another time, but she had not.

The more she thought of it, the more out of sorts she grew; it was so vexing to think that she alone was to blame for her disappointment. Oh, dear! And only yesterday she had meant to be such

a good girl, and bear so much fruit! Perhaps, after all, it was not so easy as she had thought.

And somehow as she sat thinking of her talk with mama and her good resolutions, she began to be ashamed of the way she had lived her room.

"I don't really see as there was any fruit that would mean fixing my room nice, but I sort of feel as if I ought," she said to herself as she looked round about her.

(Continued next week.)

Religious Items.

Bishop Foster opened the Mexico Conference, Jan. 14, in the city of Mexico.

Rev. Wm. D. Kirkland has been elected editor of the *Southern Christian Advocate*.

The Bombay Methodists have opened coffee and reading-rooms for the benefit of seamen, somewhat after the plan of those in Calcutta, India.

The corrugated iron church at Forty-fifth Street and Madison Avenue, New York, where Dr. J. P. Newman used to preach, and which cost, with the land, \$32

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, January 19.

Death of Mrs. Anna Maria Greene, the oldest lady in Rhode Island, daughter-in-law of Gen. Nathaniel Greene of Revolutionary fame, aged 102 years, 2 months and 9 days.

Release from prison of Mr. Stead, editor of the *Pall Mall Gazette*, who in November was sentenced to three months' imprisonment for his connection with the Eliza Armstrong abduction case.

The Boston and Lowell system leased by the Central Vermont, the latter road now controlling a direct route between Boston and Montreal.

Annual convention of the Massachusetts Assembly, Knights of Labor, held at Lowell.

Several of the Western railways still blocked away by snow.

Death of Hon. Francis E. Parker, a prominent lawyer of this city.

Decision by the United States Supreme Court that a tax on commercial travelers is unconstitutional.

Passage of the Judicial Salary bill by the U. S. Senate. It gives all District Court Judges \$5,000 per year, and prohibits them from appointing their relatives to office in their courts.

Wednesday, January 20.

Burial of Miss Katharine Bayard in the Old Swedes' cemetery in Wilmington, Del.

The presidential succession bill approved by the President.

Continued belligerent feeling among the Hungarian coal strikers in the Connellsville, Penn., district.

The outlook in the East decidedly warlike again. Servia reported as collecting large quantities of war materials preparatory to renewing the struggle.

The British minister at Lima instructed to recognize the existing government of Peru.

Thursday, January 21.

Occurrence of a serious conflict between riotous Hungarian miners at Mt. Pleasant, Penn. Arrest of thirteen of the strikers.

About 9,000 cigar makers and other employees of the trade in New York city went out of employment in consequence of the lock-out of the Manufacturers' Association.

Destructive snow-slides reported in Colorado.

Dedication of the new Masonic Hall in Brockton, Mass.

Formal opening of the tunnel under the Mersey, connecting Liverpool and Birkenhead, Eng., the Prince of Wales and his two sons participating in the ceremonies.

Friday, January 22.

A railroad train thrown down an embankment near Albany, Mo. One man killed and several injured, one at least, fatally.

Recovery by a workman employed by Mrs. A. T. Stewart, of \$42,000 damages for injuries received while at work on her farm in Garden City, L. I.

Another encounter reported between the Hungarian miners and the police at Mt. Pleasant, Penn., one of the rioters being fatally shot.

Arrest of J. C. Hogan, a noted forger, in Chicago.

Occurrence of a fire-damp explosion in a Newburg, W. Va., mine. Thirty-seven men supposed to have lost their lives.

Formal opening of the British Parliament by Queen Victoria, the scene in the House of Lords being one of unusual magnificence.

Death of Joseph Mayer, the English antiquary.

Hoisting of the French flag over Sunbawa, one of the Sunda Islands.

Mr. W. H. Smith, now British secretary of state for war, to be appointed chief secretary for Ireland.

Saturday, January 23.

Prevalence of another "blizzard" of great severity throughout the Northwest, the temperature in Minnesota and Iowa ranging from 24 to 57 degrees below zero. Many railroad trains blocked by the snow.

The southern central portion of Los Angeles, Cal., under water, caused by the overflowing of the Los Angeles River. Over fifty houses swept away, and great damage done to bridges and railroads.

Decision by Judge Brewer of Kansas that the State should pay for brewery property rendered useless by the operation of the prohibition law.

Viscount Cranbrook appointed British secretary of state for war in place of Mr. W. H. Smith.

A number of cabinet ministers in Belleville, a suburb of Paris, burned on Thursday night, several persons perishing in the flames.

Monday, January 25.

Over twenty lives lost by the recent snow avalanches in the Colorado mountains.

Fourteen dead bodies taken from the shaft of the Newburg (W. Va.) mine.

The county poorhouse at Jackson, Mich., destroyed by fire, five of the forty inmates perishing in the flames.

The actual loss to the growers of Florida oranges rendered unmarketable by the late freeze, estimated at about \$1,000,000.

A dinner given by the Yale alumni of New York city at Delmonico's, commemorative of President Porter's retirement from the head of Yale College.

Sentence to fourteen years' imprisonment of the printer who attempted to assassinate the prime minister of Denmark, in October last.

Gen. Trevino appointed Mexican minister to Spain, and ex-President Gonzales minister to France.

NEW HAMPSHIRE.

A series of meetings supplementary to the week of prayer were held in the M. E. Church, Andover. Sermons were preached by Revs. W. Hurlin, W. R. Cochran, F. H. Corson, G. W. Rigler, E. L. House. The children were ably and interestingly addressed by Rev. J. H. Heald and Mrs. Rigler. These services have led to a wider acquaintance of Christian workers in the community, and will be promotive of spiritual unity and activity in the church. The last meeting was one of unusual interest and power. Brother House preached a searching discourse upon "Tekel" (Dan. 5: 27), and then led in a season of prayer. The invitation to the unconverted was pressed home. Three responded. A "tidal wave" is looked for that shall bring many over the bar of doubt and delay to the sunny shore of deliverance from sin.

Rev. A. B. Russell and family were the recipients of valuable Christmas gifts from their friends in East Deering, amounting in value to \$26.75. Among

them was a dress pattern, and a Bible containing the old and new versions.

Mr. Irving W. Rand, a member of the Greenland Sunday-school, has received the appointment of President Cleveland as a cadet to West Point military school. His examination was the highest in a class of fourteen.

Miss Emma L. Berry, who has long been a member of the Methodist Church in Greenland, has been appointed postmistress at Greenland Depot. B.

NOTES FROM MEXICO.

BY REV. JOHN W. BUTLER.

In the fulfillment of his episcopal duties, Bishop Foster changes the severe Boston weather for a delightful climate in Mexico. After holding his Texas Conferences and visiting Guanajuato and Queretaro en route, he arrived at the city of Mexico on the morning before Christmas. Our venerable chief pastor seemed to be in excellent health and spirits, and expressed himself as well pleased with what he had thus far seen of Mexico.

Our people here were all delighted to have him with us in our Christmas celebration. It is the first time that he has ever been honored with a Bishop's presence on such an occasion. Improved traveling facilities now make it possible for the Bishop to hold the four Conferences in Texas, reach the city of Mexico by Christmas, and visit the principal points of our mission before holding the Mexico Conference in the middle of January.

The morning after his arrival here, Bishop Foster started for Puebla, where he spent the Sabbath. Later he went to Pachuca to lecture, preach, and visit several points in that growing circuit. He is expected here by the 5th of January.

On the morning of the 7th he is to lay the corner-stone of our little church at Ixtacalco, about five miles up the canal leading from this city to the great Chalco lake. Ixtacalco, too, is in the center of the famous "floating gardens," described in such flowing terms by Prescott.

Miraflores and other points will also be visited. The Bishop will lecture here on the 13th, and the second session of the Mexico Conference will convene on the morning of the 14th.

By the way, it has been whispered down here that we may expect, ere long, a visit from another eminent Bostonian. Let the good Professor remember he has several former students in Mexico who will be delighted to see him and think it a pleasure to do anything in their power to make the trip agreeable to him. And should the highly-esteemed President of the University come this way, he would be none the less welcome.

And, just here, it may not be amiss to say that many New Englanders have a wrong impression about coming to Mexico. So many think that winter is the only safe time to come. This is a great mistake. When travelers were compelled to enter Mexico by ports, periodically infested with yellow fever, then winter was the only safe time to come. But none of the international railroads pass anywhere near the yellow-fever districts. The table-lands of Mexico enjoy most delightful weather in summer, notwithstanding it is the rainy season. Many regard our rainy season as the most healthy and delightful of the year. As a rule the rain does not begin till after 3 o'clock in the afternoon, while the mornings are certainly charming. Travel is no more interrupted here than on new roads in the South and West of our own country, and delays are very rarely prolonged over a few hours. When this matter is more correctly understood in the United States, we believe many an overworked college president and professor will find delightful rest, during his summer vacation, in the land of Montezuma.

Watch-night services in Trinity Church were more largely attended than on any previous occasion. At least four hundred and fifty persons were with us till the midnight hour. Twenty years ago it is doubtful if there were four hundred and fifty Protestants in all the Republic of Mexico, and yet now there are found together this goodly number, in one place, observing this grand old Methodist service, within the walls of what was once a convent of Franciscan monks, while Protestantism throughout the Republic has not less than thirty thousand adherents; Methodist alone, having under her pastoral care one-sixth of these.

Prof. W. W. Thornburn, of Wesleyan University, Bloomington, Ill., is on a four months' visit to Mexico. He seems greatly interested in the mission work; and why not? With an honored uncle, aunt, brother and cousin all engaged in missionary work in India, it is natural for him to have the missionary spirit. The Professor preached very acceptably to the English congregation of Trinity yesterday morning. We intend to keep him occupied while here, and only wish that there were more Thornburn families in our Methodistism, not only in the United States, but in India and Mexico.

Mexico City, Jan. 3, 1886.

NEW ENGLAND MISSIONARY CONVENTIONS.

Whether the fashion be old or new I cannot tell, but it certainly is a most blessed one. All through New England they are holding the most social and enjoyable Missionary Conventions I ever attended. The delegates come from all parts of the district, speeches are made, essays read, songs are sung, and prayers are offered. The ladies spread a table in the church and entertain the guests both for dinner and supper. It is literally a day in the house of the Lord.

The supreme duty of the Methodist Church just now is to reach the million-dollar line by the shortest, swiftest route. Methodism must do her full

part toward the evangelizing of the world to God.

Let a missionary convention be held in every district. For at least one whole day let everything else be forgotten but the last command of Jesus: "Go ye into all the world and preach the gospel to every creature."

Pour in the light. Tell the facts. Portray the darkness. Plead for your own country. Lift high the banner of invasion. Make the church familiar with the great thought: "The world! the whole wide world for Christ!" Invite returned missionaries to these conventions. Send for supplies of missionary literature. Get subscribers for the *Missionary World*, at twelve cents a year. If any one refuses to take that, get him to subscribe for the *Little Missionary*, at six cents a year. Open for us some channel. Help us somehow to get access to every heart in Methodism. We plead as for life—life for perishing millions.

When George Whitefield heard that Philip Doddridge was dead, he said: "Doddridge is dead! I must begin! I must begin!" He had been working with all his might before; but his mightiest efforts seemed as nothing to the vast work to be accomplished. Let us begin. Let us all begin. Life is short—only a vapor. It appeareth but a little time. Before it vanisheth away, do something for Christ. Get the people together and tell them how the world needs the Gospel. Let this year record that by our united efforts we reached a million for missions and sent a thousand new missionaries out into the darkness of this perishing world.

C. C. McCABE.

The readers of this paper may have noticed the advertisement of Messrs. Aaron Gay & Co., 122 State Street. We take pleasure in calling attention to their establishment, as they are among the most reliable firms in this city, as dealers in stationary and manufacturing of account books. All who are in want of any goods in their line can feel sure of getting the best articles at fair prices.

In accordance with the custom of the day, the Burlington Excursion is now running California Excursions from the Missouri River in connection with the Denver & Rio Grande, Central, and Southern Pacific Railroads, connecting at Omaha and Pacific Junction with regular trains from Chicago, Peoria, St. Louis and other Eastern points. Best first class and cheap rate Excursions are run, leaving the Missouri River on the following dates:

First Class—Feb. 3d and 17th, to Los Angeles; March 3d, to San Francisco.

Low Priced—To all California emigrant points, on Wednesdays of every week until June 30th inclusive.

It is cheaper to keep hands from chapping, than to cure them. But Pike's Centennial Salt Rheum Salve will do either.

The Connecticut General Life Insurance Company of Hartford, in another column, presents its twenty-first statement, and shows, as it has in each year of the past seven or eight, a continued increase in the number of the policies and amount of insurance, in assets, and in surplus. All this is in the line of a healthy growth, and with assets made ample for its liabilities and its securities of the best, it offers, with a policy liberal in its terms, all that can be desired by the public.

BURPEE'S FARM ANNUAL for 1886, advertised elsewhere, is a very handsome and complete catalogue of garden, farm and flower seeds, bulbs, plants, thoroughbred live stock and fancy poultry. It contains 128 pages, two colored plates, hundreds of illustrations, and is beautifully bound in an illuminated cover. It contains much information of value to every farmer and gardener, and will be sent, free, on application to W. Atlee Burpee & Co., the well-known seedsmen of Philadelphia, Pa.

The improvements of the Grand Union Hotel are simply elegant, and the Hotel is always kept in perfect order.

It is so convenient to all the depots, that guests arriving by the Grand Central Depot have their baggage transferred to and from the Grand Union Hotel in five minutes, free of charge.

Guests arriving by steamer or railroad, South, North, East or West, are conveyed to the Grand Union Hotel by the Elevated Railroad for five to fifteen cents, thereby save \$3 carriage hire.

During the past year one hundred and ten thousand people occupied the 613 rooms of the Grand Union Hotel at \$1 and upwards per day, including of course its elegant suites of rooms for families on the European plan.

The Dining-rooms, Restaurant, Cafe and Lunch rooms were supplied with the best at moderate prices.

Families lived better at the Grand Union Hotel, and for less money, than at any other first-class hotel in New York.

Travelers by West Shore Railroad, via Newburgh Ferry, foot of 42d Street, take horse cars at ferry entrance and reach this Hotel in ten minutes, for 5 cents, and save \$3 carriage hire.

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We return our thanks to the good people of Leicester for their kind remembrance of us on the evening of Jan. 18. Such visits to the parsonage are ever acceptable, and must be remembered as green spots in a minister's life.

S. H. NOON,
M. W. NOON.

QUARTERLY MEETINGS.

BANGOR DISTRICT—FOURTH QUARTER.
JAN.
Lincoln, Ballantyne Dis-Glenwood, 31, a m and
triet, 27, 28, 29;
Macwahoc, 30;
Hayesville, 31, eve.

FEB.
Bangor, 1;
Sedro, 2;
Dorchester, 3;
Lancaster, 4;
Vanceboro, 5;
Woodland, 18, eve;
Lambert Lake, 17;
Forest City, 18;
Houlton, 8, eve, Q. C.;
Sprague's Mills, 10, eve;
Mapleton, 20, 21;
Mars Hill, 22, eve;
Monticello, eve, Q. C.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, at Trinity Church, Providence, Feb. 8 and 9.
M. J. TALBOT.

PENOBSCOT VALLEY MINISTERIAL ASSOCIATION.—The next session will be held in Oldtown, Feb. 15-17.
Sermon, Monday eve., C. B. Bessie; alt., E. Skinner.
Tuesday eve., by J. H. Irvine; alt., W. T. Jewell.

Tuesday, 9 a. m., social meeting for thirty minutes led by W. Jewell, 9:30, Organization.
Essays, etc., for Tuesday and Wednesday.

1. Review of Bangor District for the Last Four Years, G. H. Palmer; 2. Our Sunday, A. F. Chase, Jr.; 3. The Preacher in His Study, W. W. March; 4. B. H. Westworth; 5. Possible Improvements in Sunday-school Methods, A. S. Ladd; 6. H. Boynton; 7. A. Gould; 8. W. Walker; 9. The Y. M. C. A. in the Northern District, C. G. Winslow; 10. E. Libby; 11. C. B. Dunn; 12. The Salvation Army—Value and Goodness of Its Work, C. A. Southard; 13. H. Haskell; 14. E. Brown; 15. Future Prospects, J. W. Day; 16. W. H. Crawford; 17. How shall We best Reach Our Young People? A. J. Lockhart; 18. A. Lewis; 19. C. A. Maine; 20. How to have a Successful Class-meeting, W. T. Jewell; 21. The Y. M. C. A. in the Northern District, C. G. Winslow; 22. The Y. M. C. A. in the Northern District, C. G. Winslow; 23. How shall We best Reach Our Young People? A. J. Lockhart; 18. A. Lewis; 19. C. A. Maine; 20. How to have a Successful Class-meeting, W. T. Jewell; 21. The Y. M. C. A. in the Northern District, C. G. 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